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THE ONE MEDIATOR

OR

SACRIFICE AND SACRAMENTS

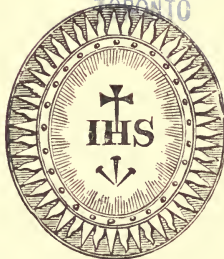
BY

WILLIAM HUMPHREY

PRIEST OF THE SOCIETY OF JESUS

COLL. CHRISTI REGIS S.J.
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P R E F A C E.

THE following chapters have appeared from time to time in *The Month*, from which they are reprinted by kind permission of the Editor.

The author's aim is to set forth Jesus in His perpetual presence here on earth, and in His present personal influence on individual souls of men.

The first chapter exhibits Him as *morally* present in His priests who personate Him, and as *physically* present in that which they offer. He, by means of them, as by His intelligent instruments, offers sacrifice, and in that sacrifice He is Himself the Victim.

The second chapter concerns His mediatorial ministry of grace by means of sacraments. These are channels through which sanctifying grace is conveyed to the souls of men.

The seven succeeding chapters deal with those sacraments separately. Using them as His instruments, Jesus begets sons and daughters unto God, strengthens them with His Holy Spirit, feeds them with the Living Bread of Life, heals them in their sickness, and prepares them for death and judgment. He provides also for the permanence of His priesthood, and He sanctifies society in its foundations.

Two chapters treat of the "grace and truth" that were *in*, and that came *by*, Jesus Christ.

Another considers the indwelling of the Holy Ghost in the mystical Body of Christ, and in its individual members.

The series ends with the ultimate destiny of the sanctified intelligent creature in the Beatific Vision of his Creator.

In other works, such as *The Divine Teacher*, *The Written Word*, *Other Gospels*, and *The Bible and Belief*, the author has had mainly in view the Prophetical office of Jesus. In this volume he is occupied principally with His Priestly office. His Kingly office is bound up with both.

These offices in combination constitute and complete His Mediatorial office. As Mediator *by nature* and *by office* between God and men, Jesus is Prophet, Priest and King of men.

CATHOLIC CHURCH,
OXFORD, *Lent*, 1890.

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THE ONE MEDIATOR.

I.

The Necessity and Place of Sacrifice in Religion.

SACRIFICE is—and must be—the chief and central act of a *divine* religion.

There is not, and there cannot be, a true religion which is not a *divine* religion. There are, however, many false religions, and many religions which are *not divine*. There are many systems to which men give the name of religions, but of these—inasmuch as they contradict each other, or differ the one from the other—all save one must be false, and one only can be divine. A religion which includes sacrifice as its chief and central act *may* be false, and many false religions do as matter of fact thus regard sacrifice; but a religion which does not include sacrifice as its chief and central act *must* not only of necessity be a false religion, but it falls short of the very idea of religion altogether. A religion without a sacrifice is a body without a soul. It is a contradiction in terms. It may be a philosophy; it cannot be a *religion* in any strict, or adequate, or true sense of that word.

Religion may be described for our present purpose as—the science of our relations with our Maker; or more fully, as—the theoretical and practical recognition of our relations with our Maker. The act by which we recognize,

and profess our acknowledgment of those relations is what we mean by—sacrifice. Supposing religion as we have described it, sacrifice follows as its chief and central act.

There must be sacrifice in every religion worthy of even the name of religion, and any religion in which there is no sacrifice must of necessity be not a religion at all. A religion without sacrifice differs essentially from those religions which contain and are founded upon sacrifice. There could not be conceived a wider or more radical difference between any two systems. They are wide as the poles asunder. They are as far apart as are earth and heaven. The difference between them is as the difference between God and man, between the Creator and His creature.

2.

Sacrifice is as distinct from all other acts of worship or of religion, as the Creator is distinct from any one and from all of His creatures. Any act whatsoever which can be offered by the creature to the fellow-creature is—not sacrifice. The fact that it could, under any circumstances or by any possibility, be so offered, is itself an essential denial of its being a sacrifice. That act alone is an act of sacrifice which can be done only to the one Creator.

We may pray to our fellow-creatures, and we do so daily. Petition and supplication enter largely into our intercourse with our fellow-men. But no prayer, no petition or supplication which we address to our fellow-creatures, is intended by us or is understood by them or by any human being as a protestation or recognition that he whom we thus address is our Creator. All that we mean, and all that we signify by our prayer is that we stand in need of and desire somewhat, and that he to whom we make our petition has the power, and may have the will, to supply our need.

If our prayer is granted, and our need is supplied, or our desire is gratified, a natural affection of our souls is gratitude, and the expression of this gratitude is thanksgiving. But as with our prayer, so with our thanksgiving, it does not even suggest that he to whom we are bound by a debt of gratitude is our Maker.

We observe in a neighbour perfections and excellences which we admire, and our admiration extorts from us a tribute of praise. In praise our admiration finds its natural expression. But by no praise, as such, do we profess that the object of our admiration is our Maker.

Again, he whom we admire, and he to whom we are grateful as to our benefactor, may be our superior or our sovereign. We give him reverence and do homage as is our bounden duty. It becomes us, it is meet and right. But we do not thereby recognize him as our Maker.

Prayer, thanksgiving, praise, and homage all enter into, and have their place in, and form part of religion, but if a religion should contain nothing more than prayer and thanksgiving and praise and homage, it would not be a *divine religion*. It would have in it no act which should be *distinctively divine*. Every act of it might be done towards the fellow-creature, and any act which can be done towards the fellow-creature cannot possibly be such an act as can be done towards the Creator alone. There might indeed be a difference between acts of the same nature as done towards the one Creator and as done towards one's fellow-creatures respectively, but the difference would be one of degree, and not a difference of *kind*.

A *divine* religion must therefore include an act—and contain it as its chief and central act—which can be done only towards the one Creator, and which, if done towards the creature, would be an act of idolatry. This act must be exclusively and essentially and of its very nature and idea *divine* in this sense that it can be offered to no one save to

God alone. There must be analogously the same difference between it and all other acts, as there is between all creatures and creatable beings on the one hand, and the one Creator on the other. Of such a nature is an act of sacrifice.

3.

In the votaries of false or human religious systems which ignore sacrifice we find a natural repugnance to the performance of religious acts in honour of the creature. Protestantism is a system without sacrifice. The idea of sacrifice—as we understand it and as it was understood by the men who made England glorious in her churches—was deliberately eliminated by those who overthrew her altars, and took away the daily sacrifice by which their forefathers had for centuries “remembered their Creator”. The ordinary Protestant prays to his Maker, praises and adores Him. He does no more. He has nothing else to offer, and he knows of nothing else to offer to his Maker. He gives his best to the extent of his ability and knowledge, and yet he gives to his Creator nothing, in kind at least, that he might not give and does not almost daily give to his fellow-creature. In the ordinary intercourse of human life he prays to and petitions his fellow-man, he praises him as occasion offers, and he pays him that reverence, observance, or homage which is his due. His service of God and his service of man are the same in *kind*, and differ only in degree, and a perhaps unconscious sense of this lies at the bottom of his shrinking from giving to the saints his fellow-creatures religious acts which are the same in kind as those which are all he has and knows of whereby to serve and honour his Creator. He recoils from praying to Mary, because prayer is his highest idea of divine worship, and the best and all he has to give to God. He refrains from singing Mary’s praises, because verbal praise, the “sacrifice of the lips,” is all he has or knows of wherewith to praise

his Maker. He fears to do homage to the Queen of Heaven, because he has and knows of no means of doing *supreme* homage to the King of kings.

He occupies an impossible religious position. No wonder that inconsistency is its natural and well-nigh necessary result. He prays to, he praises and honours, his fellow-creature who is still in the flesh, and still mortal, fallible, ignorant, weak, and miserable as he is himself, and he will not pray to, or praise and honour the saint his fellow-creature who has entered on the life immortal, who is wise with the wisdom of God, who is powerful to aid and rescue, and who is being honoured by his Maker and by his fellow-saints with that honour which is his due.

A Catholic, on the other hand, sees clearly that prayer and praise and reverence or worship are in no way protestations or recognitions of divinity or deity. He knows that by means of such acts he does not express his belief that he to whom he offers them is the God Who made him. All these acts he offers to God, but he gives Him something more. He offers *sacrifice*, and by that act he makes, and he knows that he makes, a solemn recognition and protestation of the essential, absolute, supreme, and universal dominion of his Maker as such, and of his own essential and necessary, absolute and universal dependence on Him for all that he has, and all that he is, for the life wherewith he lives, and for the very being in virtue of which he exists.

The Catholic knows full well that such an act of homage he could not make to Mary. He prays to Mary, and trusts all things to her advocacy—he praises Mary, and his heart dilates as his mind contemplates the peerless privileges which belong to her unparalleled position. With a filial piety and a loving loyalty he pays his homage to that Royal Mother whom the King delighteth to honour, whom He hath set at His right hand, and from whose petitions He will never turn away His face. He knows that there can be no excess in

his praise and homage, and no exaggeration in their verbal expression, for there can be no exaggeration in words of that to which in thought the mind of man can never reach. There is but one religious act which he can never make to Mary. He may say Mass in Mary's honour, but he can never say Mass to Mary. The idea represents to his mind a blasphemy, and he knows that the act would be a most foul idolatry. A Catholic worships God as he does not worship, and as he knows that he cannot worship, any creature of God, as he cannot worship the highest and most exalted any more than he can worship the meanest and the least worthy—he worships his Maker by means of that religious act of sacrifice, to receive which from His human creature is the unshared and inalienable prerogative of the one Creator.

Sacrifice is then the one act of distinctively and exclusively divine worship, and so—while a system which contains sacrifice may be not a divine and may be a false religion—no system which does not contain sacrifice can possibly be a divine religion, a true religion, or a religion in any real sense at all. Just as every gospel save the one is “another gospel which is not another,” so every religion which has not sacrifice as its chief and central act is a religion which is no religion.

4.

It may be convenient here and at once to define sacrifice. Sacrifice is an offering made to God of something which is an object of the senses, and made by means of its real or equivalent destruction; such offering having been lawfully instituted as a practical recognition of the supreme dominion of God, and, consequently, of the equal dependence of the creature on God.

The obligation of internal worship is contained in the very idea of the essential relation of the intelligent creature towards his Maker. All divine worship rests as on its foundation on religious recognition of God by the understanding,

and on submission of the will to God as He is the infinite Divine Majesty, the First Beginning, and the Last End of all things. With this is immediately connected the recognition that all things, whatsoever we are and have, are from Him, and that it is to Him and from His liberality that we must look for all things whatsoever of which we stand in need.

In this absolute dependence of man and of all things on God as He is his and their Maker and Master is included the duty and moral necessity of *adoration*, of *petition*, and of *thanksgiving*. These three are due under all circumstances, and supposing any possible condition of the human race. Man, while he remained in the integrity of his nature and in his unfallen innocence, was as much bound to adore, to pray, and to give thanks as he was after he had fallen from his first estate, and after the reign of concupiscence had begun within him. The Second Eve, the spotless Mary, full of grace and Mother of her God, was as much bound to adore, to pray, and to give thanks as was the sin-stained Eve, when she had forfeited her grace, and had, instead of being mother of all the living, become mother of all the dying. Alike on the heights of divine grace and in the depths of mortal sin human beings remain creatures of God—His indigent creatures, and His benefited creatures. God cannot abdicate and renounce His supreme dominion. God cannot release His subjects from their allegiance, for God cannot cease to be Creator. It is not in the power of God to raise His creatures above the level of their createdness—nay, it is not in the power of God to create a creature which should not be of its own nature His subject and servant, and of which He Himself should not be essentially and necessarily its one sovereign Lord and Master.

To these three obligations of duty which are moral necessities sin has added another on the part of man. At all times, and under all circumstances and conditions, man

was bound to adore, to pray, and to give thanks ; since his fall man is bound in addition to acknowledge his guilt, to *expiate* it, and to *satisfy* his offended God.

In these four, as it were, general principles, all others which may belong to religious worship are included :—*Noverim Te tum in Tuâ excellentiâ tum in Tuis benefactis ; noverim me in meâ dependentiâ et indigentiâ tum ex ipsâ naturâ tum ex meis malefactis*—“ May I know Thee both in Thine own excellence and in Thy benefits ; may I know myself in my dependence and in my indigence by reason of my very nature and of my own misdeeds ”.

5.

This essential relation of absolute dependence pertains not only to human beings as they are individuals, but to human society, or to the human race considered as it is a whole, and as it is one moral person. A *public* worship of the Divine Majesty by the whole human society is therefore demanded by the law of nature no less than is a private worship by human individuals.

Further, a manifestation of internal worship by corresponding *external acts* is founded, so far as individuals are concerned, in the very idea of that compound nature which belongs to man. Not only do man's internal affections naturally break forth into external acts, but it is *the whole man*, and not merely part of man—even if his noblest part, his soul—that has God as first beginning and last end, and that depends essentially on Him. Hence man must necessarily subject himself all along the line of his whole nature to his Maker. A worship of the Divine Majesty, the supreme and only Lord because He is the one Creator, is due from the whole of man's nature, not merely from the soul of man but from the whole man, who in his entirety consists of body as well as soul.

As human nature is an object of the senses, and is

informed by a spiritual and invisible soul which gives to it its human perfection—so also that human worship which is external and is an object of the senses, must be as it were quickened by an internal worship, which, as it is its form, gives to that worship its perfection as a *human* worship.

A human soul, apart from its human body, is living indeed, and noble in itself, but it is at the same time imperfect, with the imperfection that necessarily attaches to a part dissevered from that other part, union with which is necessary in order to the perfection of the human whole. A human body divorced from its life-giving soul is dead. It merits no longer the name of body—it is a corpse. An external worship unquickened by the internal worship, of which it should be the manifestation and natural result, is not a living but a dead worship. If it consists in words, it is words only—*vox et præterea nihil*—words without meaning, mere sounds floating in the air. It is a verbal falsehood. If it consists in an act, the act has no significance; it is an acted lie. An internal worship, on the other hand, which is not expressed, clothed with or embodied in an *external* worship, may be living indeed and may be a noble worship, but it is not in the highest and it is not in an adequate sense *human* worship. It is not the worship *of the whole man*.

6.

It is evident by the light of reason that things which have been made subject by God to the dominion of man—and those of them especially which have animal life, or which exist for the support of human life—are in themselves adapted to *represent* the life of man. Such things may therefore rightly and religiously be selected as representing the life of man, and they may, by a symbolical action before God, be either really or equivalently destroyed, in order to express a religious sense of absolute dependence on His Divine Majesty the Supreme Lord, and at the same time to

express a sense and recognition of the guilt of sin, for which death is due. Offerings so made are in common language and by the consent of all called—*sacrifices*.

But although such objects are *adapted* for this symbolical substitution in place of the life of man, and although the immolation of them is adapted for the expression of this religious sense, they are nevertheless not what are called *natural*, or absolutely natural, *signs*. They are not signs which in themselves and of their own nature signify that which they are intended to represent. In order, therefore, that they should be actual signs and lawful forms of an external worship, they require *determination* of their significance, and *institution* by the public authority to which the religious society is subject. Such institution is necessary from the very nature of a religious society, and from the nature of signs as such, and in accordance with the idea of symbolical substitution. The signs would not otherwise have their sacred significance, and they would not belong to an external public and solemn worship, as expressing in the name of the whole society a public religious sense of absolute dependence on, and subjection to, the Divine Majesty, its one Creator, and, therefore, Sovereign Lord.

It follows that, after such determination has been made by a sacred authority, or by law, or public custom, there can be no determination by private authority of any other object to the same significance.

Still more evident is this truth on the supposition that God Himself has by a positive and revealed law ordained and instituted an *external* worship, and has distinctly determined the significance of the objects and acts of which it is composed. Thus, for instance, both in the Law of Moses and in the New Law, the institution of sacrifice did not lie within the power of the Church. No rites of external Christian worship, however well adapted or sufficient of themselves to satisfy the idea of sacrifice, are really sacrifices.

They are only sacred ceremonies which, to add to its majesty or significance, surround the one only sacrifice which was instituted by Christ Himself.

As regards a public and consecrated *ministry* for the performance of acts of external worship before God in the name of the whole religious society, the fitness of the existence of such a ministry is apparent from the natural law. It is certainly in the nature of things that, in a great religious society, certain persons should be set apart and consecrated to express by such solemn acts before God, and to make public profession, in the name of the whole society, of its sense of absolute dependence and subjection. Again, supposing the ordination of such a ministry *by God Himself*, it follows that any attempt at a similar ministry on the part of other persons would be not only unlawful, but absolutely invalid.

What we have seen to be in conformity with human nature, and to flow from the natural law, is confirmed by that fundamental and essential idea of external divine worship which we find prevailing among all nations from the beginning of the human race. It is further confirmed by what we find established by God Himself among His chosen people.

The objects which were destined by God Himself for sacrifice on the brazen altar, which was in the court of the temple, were clean domestic animals, and bread, wine, and oil, primary creatures which exist for the support of human life. On the golden altar the symbolical offering was burning incense. On the golden table there lay the twelve loaves of proposition, according to the number of the tribes of Israel. The offering to God was made in the case of each of these by means of destruction—by shedding of blood, or by burning with fire, or, in the case of the bread, by a religious consumption of the same.

7.

The idea of the *substitution* of victims in place of men, as representing them, and the vicarious destruction of these victims, is conspicuous throughout the whole sacrificial system of the Old Testament.

From this substitution of a thing to be sacrificed, in place of the life of man himself, is apparent the signification and end of sacrifice.

The significance of sacrifice, as regards God, or what we may call its *theological* significance, is in its being an objective expression, by means of the destruction of a visible thing, of His supreme dominion over all things, so that, in accordance with His divine will, they should either be or not be. It is a significance also of His divine justice, which, since the date of man's fall, has to be appeased. The significance of sacrifice, as regards man, or what we may call its *moral* significance, is in its being an external expression of internal recognition and submission to this dominion of God, along with an affection towards sacrificing one's life and one's whole self to Him. Along with this, since the date of the Fall, there is an internal recognition of the guilt of human nature, for which human death is due.

Under the patriarchal economy, before the rise of civil society, and while there was as yet only a domestic society, it belonged to the Patriarchs and to their first-born to offer sacrifice for themselves and theirs. But after the existence of a *people*, and when the public worship of that people had been regulated by divine laws, one tribe was set apart and consecrated to God in a special manner for the whole people. Of this tribe one family was chosen which should alone mediate between God and the people, and in the name of the people offer sacrifice to Him. If, after this institution, anyone, apart from a divine command, should intrude himself into the ministry, even if he should observe all the internal elements of sacrifice, his acts would not be

lawful. They would not be the public and solemn acts of a divinely instituted worship. They would, on the contrary, be simple profanations of that worship.

8.

Since sacrifice is of its very nature an expression of man's recognition of God's supreme dominion, and consequently of man's own corresponding absolute dependence, the reason is clear why it cannot without sacrilege be offered to any save to the One True God alone, and why the common sense of all men regards it as a profession of the divinity of Him to Whom it is offered. There is no one, says St. Augustine, who would dare to say that sacrifice is due save to God, and who has ever held that it is to be offered save to Him Whom he has known or thought or feigned to be God? Sacrifices offered to false gods are, and are called, sacrifices, in the same sense in which that worship is called a divine worship which is offered to false gods. There may be in such sacrifices the internal elements of sacrifice, but an object corresponding in its dignity to divine worship is wanting. The more excellent, therefore, the worship of which these sacrifices are the expression, the greater is the impiety which attaches to them. As St. Augustine again observes, those who are acquainted with the Christian Scriptures of either Testament will not blame the pagans in their sacrilegious rites for this, that they erect temples, and institute priesthoods, and offer sacrifices, but for this, that they offer them to idols and to demons.

The whole economy of the Old Testament was a pre-figuration, a preparation, and an introduction to the more perfect New Testament. The character which belonged to the whole of the ancient economy most certainly belonged to that sacrificial system which formed the principal part of it, and which occupied the chief place in its religious worship.

The aim of St. Paul in his Epistle to the Hebrews is to shew the relation of the two Testaments, the one to the other. His argument is briefly as follows. Speaking generally, he narrates that the Levitical priests served in the Temple, in the divine worship, and in the sacrifices, and he declares that these were all types and shadows of the heavenly things to come in the New Testament; while the Pontiff of these heavenly things, the Minister of the Holies and of the true Tabernacle—of the antitype as opposed to the ancient type—is Christ. Speaking more specially, he shews that the Old Testament in its external worship, in its ceremonies, and in its sacrifices, was imperfect; and that its sacrifices were of themselves inefficacious for the expiation of sin, and availed only for legal expiation, the “cleansing of the flesh”. Those sacrifices thus expressed the necessity of a true expiation, and portended the Sacrifice of Christ on Calvary, by which this expiation was to be effected.

The imperfection of the old dispensation, in its relation to the perfection of that which was to come, was shewn forth by the very construction of the Tabernacle and of the Temple, as prescribed by God Himself, and by the rites wherewith the sacrifices were offered. They were offered in the outer court, and not in the interior, which was the Holy of Holies. Into this latter the High Priest alone entered once a year, bearing with him the blood of the sacrifice, but a blood which was only typical and inefficacious. Thereby, says the Apostle, the Holy Ghost signified that the way into the sanctuary was not yet made manifest, whilst the former tabernacle was yet standing, and this was a parable or type that the gifts and sacrifices which were offered could not make him who served perfect as to conscience. By this there was at the same time expressed the necessity, and prefigured the fact of the future sacrifice by which the Pontiff, Jesus

Christ, by a greater and more perfect tabernacle, and not by the blood of goats or of calves, but by His own Blood, entered once into the sanctuary, having obtained eternal redemption for men.

The same idea, St. Paul argues, was expressed by the continual repetition of the sacrifices. No one of these was an application of an expiation *already completed* by some sacrifice. Every one of them was an expression of the need of an expiation which was *yet to be completed*; and of the sacrifice by which this was to be effected they were at once a continual prefiguration and a continual objective promise.

The ancient sacrifices were offered in order to external and typical cleansing. They thereby prefigured the internal sanctification which was to be effected by the Sacrifice of Christ. As the Old Testament, therefore,—with its temporary inheritance which was a type of the eternal inheritance which belongs to the children of the New Testament,—was inaugurated with the typical blood of the sacrifice, and as also the tabernacle and all the vessels which again prefigured the Church of the New Testament were consecrated with typical blood, so to these does there correspond as the prefigured antitype the inauguration of the New Testament and the sanctification of the Church by the Blood of the Sacrifice of Christ. From this Sacrifice, then as yet in the future, and not from these prefigurative sacrifices, was there derived, and that even for the Old Testament, the whole of that grace which is necessary in order to remission of sins, and to theological sanctification, or real holiness.

Besides, therefore, the idea which is of the essence of every sacrifice, there was, in accordance with the divine disposition, in the whole sacrificial system of the Old Testament a typical idea which corresponded to the essentially typical character of that economy. Hence the sacrifices, and especially the bloody sacrifices, so far as they were ex-

piatory, related immediately to the typical "cleansing of the flesh," and to signifying the necessity of theological expiation. *Mediately* they were intended to prefigure the great Sacrifice by which this expiation was to be effected. From that Sacrifice, even while it was as yet in the future, there was "redemption of those transgressions which were under the former Testament".

9.

The predominant sense in all the principal sacrifices of the old economy was the *consciousness of sin not yet expiated*, and of the law of death under which, by reason of sin, men lay. Of this consciousness these sacrifices were an expression. They were also intended at once to foster it, and to excite in the offerers a hope and desire of the expiation in the future which they prefigured. So long therefore as that expiation had not been completed these bloody sacrifices continued, because the consciousness of sin for which satisfaction had not yet been offered remained. After satisfaction had been made the consciousness of sin as yet unsatisfied for was gone, and therefore the bloody sacrifices which gave it expression had no longer any place.

As in the typical sacrifices there was a substitution of victims in place of man himself for the expression of his subjection to the law of death, and of his need of satisfaction, so the Incarnate Son of God gave Himself as a vicarious substitute and victim for the whole fallen race, in order to the completion of that satisfaction which was due therefrom.

It was, as it were, a condition to the representation of the whole human race before God that the Redeemer should be not only true man, but also of our race and kindred, the seed of a woman, and of the fathers according to the flesh, in order that He might satisfy God not for the sins of others, but for His own sins. Their sins became in a

manner His, and as really His as He could make them His, inasmuch as they belonged to that human race with which He had identified Himself. He, in order to the juridical representation and substitution of Himself for the human race, became Head of that race. He became the second Adam in the order of reparation, even as the first Adam in his sin represented the whole race to its condemnation. Thus becoming of our race, and Head of our race, He actually and really took on Him our cause, and substituted Himself for us to satisfy God for all our sins. In the language of the Fathers, which is akin to and suggested by that of the Sacred Scriptures, we all of us in Christ as in our First Fruits died, rose again, and reign in heaven.

In order to this substitution Jesus Christ was in His Incarnation instituted a Priest, to offer Himself to God a sacrifice for sin; and on His Cross He actually offered Himself a true and proper sacrifice.

That He was truly and properly a priest during His mortal life here on earth, to offer sacrifice, and that He remains a priest for ever, is the express doctrine of St. Paul in his Epistle to the Hebrews. He therein teaches that the essence of true priesthood is destination to offer sacrifice; and secondly, that Christ was constituted by God with an oath a priest according to the order of Melchizedech, and therefore in an order of priesthood which was far more perfect than was the Levitical priesthood. The priesthood of Melchizedech is set forth by the Apostle as of a higher order than was the Levitical priesthood. How much more perfect then, he argues, must be the priesthood of Christ, since the whole of the dignity of the priesthood of Melchizedech was derived to it, as it was a type, from the antitype and principal priesthood, the priesthood of Christ? Hence Christ, he concludes, must offer sacrifice, but a sacrifice corresponding to the perfection of the new economy and of His priesthood, and therefore a sacrifice

far surpassing the typical and inefficacious sacrifices of the Old Testament.

10.

Christ was in His Incarnation instituted a priest to offer Himself in sacrifice. He is a priest not according to His Divine Nature, but according to the Human Nature which He assumed. In that Nature He was constituted a priest by no other consecration than by the divine destination and by His own voluntary acceptance of His office for the redemption of the human race, through the Sacrifice of the Cross.

The victim which was offered in the Sacrifice of Calvary was the Incarnate Son of God. He was given for this, and made flesh for this. He was substituted in place of the human race, from which He derived His Human Nature for this—that He should offer His human life a sacrifice for all men.

He the same Jesus Christ is, according to His Divine Nature, the God to Whom sacrifice is offered—while according to His Human Nature He is at once the priest Who offers and the victim which is offered. He Who accepts—He Who offers—and He Who is offered, are not distinct and separate persons, but are one and the self-same Person. He accepts according to one nature, and He offers Himself and is offered according to another nature. *Acting He offers—as suffering He is offered.*

The Father, the Son, and the Holy Ghost accept the sacrifice as they are one God, but the offerer of that sacrifice is the Son alone. He offers not according to the nature whereby He is one with the Father and with the Holy Ghost, but according to that nature whereby He is one with men. This is that nature which was given to Him by the human race. It was ministered to Him by Mary in our name and on our behalf. He has made it His own personal property and possession. He has made it a nature

of God as really as is the Divine Nature. He assumed this created, finite, human nature in such wise that it should subsist in the unity of a Divine Person, and yet remain distinct and diverse from that nature of God, that other nature of His, the Divine Nature, in virtue of His eternal and necessary possession of which He is one God with the Father and with the Holy Ghost.

II.

The *sacrificial action* and the *sacerdotal action* in sacrifice is not the material slaying, nor is it any ceremony consisting of either acts or words. It is the voluntary acceptance of death and the offering of life and of the whole being to God.

There was in the Sacrifice of the Cross such an offering, and it was an offering which was most real. It was not only internal, but was also externally manifested in a visible victim by Christ's free acceptance of the destruction of His Sacred Humanity, by His voluntary direction of Himself as to be sacrificed, and by His giving up the ghost. His executioners were not the ministers of His Sacrifice; Christ Himself, and He alone, the one great High Priest, *offered* Himself in sacrifice upon the Cross.

As regards the end and effect of His Sacrifice it was—in its relation to God—the greatest possible recognition of, and homage paid to the Divine Majesty. By His Sacrifice of Himself there was given to God an honour which was absolutely infinite, and consequently there was made an infinite compensation for the injury done to God by sin. His sacrifice was a satisfaction *of infinite price*.

As regards men for whom the substitution was made, and for whom the Sacrifice was offered, God accepted the satisfaction for the whole human race, and for every individual thereof. He accepted it in this sense that by His antecedent will He willed the price of redemption to profit all men, albeit in accordance with the order of His divine

wisdom and providence. Hence the restoration of the whole fallen race to the order of supernatural grace, and to the destiny of adoptive sonship and the heritage of children, was purchased with the price of the Sacrifice of the Cross. Thus did the Son of God, by His death and sacrificial bloodshedding, establish a New and Eternal Testament. To this Testament there belonged the whole supernatural order of the graces of the times which preceded it. They were derived from that Sacrifice as promised and foreseen.

In order that all men might enter on their inheritance, God, appeased by the satisfaction of this Sacrifice and by reason of its merit, instituted for all men the means of their sanctification, and destined to all men the actual graces which are necessary for sanctification and salvation. All these, therefore, whether external means of sanctification—or internal actual graces—and sanctification itself—and eternal life, are the fruits and reward of the infinite merits of the Sacrifice of the Cross.

The merit of redemption was so consummated and the satisfaction for sins was so completed by this Sacrifice, that there are not, and there cannot be, any sins of men for which it does not suffice, and the remission of which, so far as God is concerned, was not gained by reason of this satisfaction, if only men would use the means instituted for its application, and the graces placed within their reach. No other sacrifice is required, nor does any other sacrifice exist whereby new merit or new satisfaction should be superadded for the redemption of mankind. The infinite treasure of merit consummated on the Cross is as incapable of increase by means of any other or new sacrifice as it is incapable of decrease. Whatever grace from the date of man's fall, and whether before or after Calvary, was ever bestowed, or may yet be bestowed—whatever was or is the dignity or power for sanctification of the means divinely instituted—whatever the supernatural significance of the sacrifices which

preceded Christ's sacrifice of Himself—or the supernatural efficacy of the Sacrifice which exists in His Church to-day—they are each and all the result of the merit consummated on His Cross. The manifold application of that merit to individual souls from the dawn of time to the day when time shall be no more, while always new in its effect, has and shall have always the same supreme meritorious cause.

12.

The direct and principal aim of St. Paul in his Epistle to the Hebrews was not to explain the religious worship which exists in the Church of Christ, and to compare it with the worship of the Law of Moses. It was to demonstrate the excellence of the Priesthood of Christ in His offering of Himself by a *Bloody Sacrifice*, as compared with the Aaronic priesthood.

The excellence and efficacy of the *One* Bloody Sacrifice on the Cross he contrasts with the inefficacy of the *multiplied* sacrifices of the Old Law. It was not their *repetition* in itself, but the *cause* of their repetition, which was the argument of their inefficacy and imperfection. In those sacrifices there always remained a consciousness of sin *for which satisfaction had not yet been made*. They were therefore continually repeated, in order to express the continuing need of a redemption and satisfaction which had yet to be made. The repetition of such sacrifices is a demonstration of their inefficacy to satisfy.

The Apostle does not exclude sacrifices from the economy of the New Testament. He excludes only such *inefficacious* sacrifices on the one hand, and on the other any *repetition* of the One Sacrifice in order to *new* satisfaction and a *new* redemption. The infinitely meritorious Sacrifice of the Cross, from the very fact that it afforded a complete and adequate satisfaction, was offered *once only*, nor is there any necessity for its repetition. If that Sacrifice were repeated

in order to new satisfaction and merit, there would thereby be denied the completeness of the satisfaction which was consummated on Calvary.

That there must be a Sacrifice in the New Law, a sacrifice which is the chief and central act of the Christian religion, is manifest from this, that the satisfaction of Christ requires application to individual human beings. It is manifest from this also that sacrifice is, as we have seen, demanded by the very nature of public and solemn religious worship, and as it is the perfection of that worship.

Such a sacrifice Jesus Christ has established in His Church. On the Thursday night before He offered Himself in the Bloody Sacrifice of the Cross, He instituted the Unbloody Sacrifice of the Eucharist, or Mass. In the Eucharist He constituted Himself in the state of a Victim, and as a Victim He offered Himself in sacrifice. This offering by Him of Himself was a true sacrifice, and a sacrifice not only of adoration and praise, but also of impetration and propitiation, both for the living and for the dead.

This Sacrifice of the Mass was to endure *for ever*, to be continually offered in all lands and throughout all ages, all days, even to the consummation of the world. Throughout the centuries since Jesus departed from the earth this Sacrifice has never ceased, nor shall it ever cease throughout the centuries that may have yet to roll away into the past of time till Jesus comes again.

13.

In order that we may appreciate in its fulness the value of this chief and central act of Christian worship, apart from which there would be no Christian religion worthy of the name, let us consider the *four diverse offerers* in every Sacrifice of the Mass. There is, first, the priest who offers sacrifice, as he is the *minister of Christ*—there are,

secondly, *the faithful*, who unite with him in his offering—thirdly, there is *the Church*, as she offers by means of him—and finally, and principally, there is *Christ Himself*, the one great High Priest for ever after the order of Melchizedech.

The value of the offering is to be estimated not only by consideration of *that which* is offered—but by consideration also of the *mode* of offering—and especially of the *person who* offers. The Victim offered by Jesus Christ upon His Cross, and by His Virgin Mother as she stood beneath His Cross, was one and the same, but the value of His offering and of hers was not the same—whether as regards the mode of offering—or as regards the persons who then and there offered sacrifice.

In the priest and in the faithful—in those who either procure, or assist at, or minister to the Sacrifice of the Mass—their most holy work is one of merit, of satisfaction, and of impetration, and yet it is of but a *finite value*. The *agents* being finite, the value of their *acts* is finite also.

The Church of Christ—that is, the whole number of the faithful, united one with another, and all subordinated to their pastors, and again subject with them to their supreme visible pastor, the Vicar of Christ Who is the one invisible Pastor of human souls, and all together constituting one Flock of God, one Body of Christ, one Spouse, one moral person—by means of her priests, as ministers and in Christ made mediators between God and men, also offers sacrifice in the Mass. The Mass is not merely the private sacrifice of individuals; it is of its very essence and idea the *public* worship of the *whole people* of God. It is a solemn act of the whole body of the faithful, whereby there is given to God the supreme worship of adoration, of thanksgiving, of satisfaction, and of supplication. This offering of His well-beloved Spouse, the Divine Majesty always accepts as such for an odour of sweetness, and this, apart from any personal merit or demerit of the priest who is her minister, and by

means of whom she offers it. This offering of the Church is nevertheless of but a *finite value*.

To discern the true value of the Sacrifice of the Mass, we must look to Jesus Himself, the principal offerer. We must see Him as He is not only the Divine Victim, but as He is also the One Priest in every Mass. Jesus offers Himself as He is the Great High Priest, inasmuch as the priests His ministers—in virtue of His institution, by power received from Him, by His authority, and in His name, and as personating Him—sacrifice Him the Immaculate Lamb of God, even as He Himself, personally exercising His Priesthood without the intervention of any minister, sacrificed Himself in the first Mass after the Last Supper.

But it is not only in virtue of His institution, and by reason of the authority wherewith He has invested the priests whom He delegates as His ministers to offer sacrifice in His name, that Jesus may be said *Himself to offer*. He by a *present will* in every Mass constitutes Himself *in the state of a Victim*—and gives Himself to His Church to be offered—and offers Himself to His Eternal Father.

If we regard the Sacrifice of the Mass, as it is offered by Christ Himself—and this is its principal aspect, and the one under which, before all others, it is to be regarded—its value does not depend on the sanctity or merits either of the priests His ministers, or of others the members of His Church. Its merit and satisfaction is that of Christ as He offered Himself on the Cross—while its own intrinsic dignity derived from the Person who offers and from the Victim which is offered, is that of the same Christ as He offers Himself, and is offered on the altar. Christ offers Himself in this Unbloody Sacrifice as a victim, and that formally as He completed the merit of our redemption and the satisfaction for our sins in His Bloody Sacrifice. Under the formal idea of this merit and satisfaction therein completed, He offers Himself continually upon the altar, and so continu-

ally represents and exhibits to God the Father by a continually renewed oblation the whole of that consummated merit.

In this sense the Sacrifice of the Mass is called by the Fathers, and in the Liturgies of the Church, a *renewal* of the death of Christ—a renewal and continuation of the Sacrifice on the Cross—the celebration of our redemption—the Lamb slain for our sins on the altar. Hence the price and dignity of this Sacrifice is absolutely of an *infinite value*.

14.

As regards God, the adequate adoration, praise, and thanksgiving which was offered to His Divine Majesty upon the Cross, is in this sacrifice offered by Jesus Himself, the Great High Priest, and is in Himself as in a precious Victim again *represented* to the Divine Gaze. In like manner the honour given to God on the Cross in compensation for the injuries done to Him by sin, an honour which is greater than any possible injury, is by this sacrifice again presented.

Hence also, *as regards man*, there is no good gift for the impetration or obtaining of which this sacrifice is not sufficient and superabundant. There cannot be any sin of man for which it is not a sufficient compensation and superabundant price to the appeasing of God.

But while there cannot be any *new merit or satisfaction* in the Sacrifice of the Mass—since Christ exalted at the Right Hand of the Eternal Father is no longer in the state of meriting, and there is in the Mass only an application of the infinite, unailing, and inexhaustible satisfaction already made on the Cross—yet there can be, and there is, a *new impetration* or intercession on the part of Christ in every Mass. The reason is because satisfaction is the work by which the person offended is satisfied for the injury which he has received, whereas impetration or intercession may be made by a representation of the merit previously consum-

mated in order that by reason thereof fresh benefits may be bestowed.

Although, as we have seen, the value of the Sacrifice of the Mass in itself is infinite both for the impetration of benefits and for the propitiation of an offended God, yet the actual value of every Mass is determined *by the effect* for which it is *offered* by Christ, and *accepted* by God. As God was not bound to accept any satisfaction whatsoever for the injury done to Him, still less is He bound to accept at its value a satisfaction which is in itself of infinite price. His free will and good pleasure is the one measure of acceptance. In this sense, not even the Sacrifice of the Cross had, or could have had, an infinite effect. The effect, therefore, of the Sacrifice of the Mass which applies the merit of that of the Cross, cannot be infinite, but is finite and is determined by the counsel of God's supernatural providence.

15.

In order that impetration should be infallible, there must be certain conditions on the part of him who asks—on the part of him for whom petition is made—and as regards that which is asked for, and especially that it should be in due accordance with the divine providence and government. The impetration or intercession being made in this Sacrifice by Christ Himself, there can be failure of necessary conditions only as regards the person or thing for which intercession is made. Although, therefore, the impetration of a thing which depends upon the will of man is not infallible, the impetration of a thing which is in the will of Christ as He intercedes is certainly infallible, unless an obstacle to its bestowal is placed by man himself. The merit of the *sacrifice*, and not the merit of man, is the *cause* in this impetration.

Not only is there impetration in the Sacrifice of the Mass, it is also a sacrifice of *propitiation*. The difference between

these two is this. Propitiation is impetration, but it is the impetration of the actual grace by which a sinner may be brought to repentance, and thereby to justification. God, in the words of the Council of Trent, being appeased by the offering of this Sacrifice, grants grace and the gift of penance. Sins are a cause why the divine justice withholds more abundant graces, which otherwise the divine bounty would bestow. By the Sacrifice of the Mass—whereby the satisfaction completed on the Cross is exhibited to His Divine Majesty on behalf of individual sinners, and so is specially applied to them—the just anger of God is appeased, so that He should no longer punish them by the withholding of the more abundant graces which, save for the hindrance of sin, He would have bestowed. The result of the bestowal of these graces, along with the sinner's co-operation, is his repentance and justification. *Propitiation*, therefore, has regard directly to the appeasing of the divine justice, that God should *not punish*—while *impetration* has regard to the divine bounty and mercy, that He should *bestow* benefits and grant graces. Hence graces, to which sins had placed no hindrance, but which the divine bounty grants by reason of the merit of Christ which is exhibited to God and applied to man by means of the Sacrifice of the Mass, and which, apart therefrom, would not have been granted, are to be ascribed to that Sacrifice, not as it is propitiatory, but as it is a sacrifice of *impetration*.

In the propitiation of God by means of the Sacrifice of the Mass there may be various degrees, depending on the grievousness or number of the sins committed, or on the dispositions of the sinner. The appeasing of the divine wrath, therefore, may be more or less complete. The multiplication of Masses in order to the same effect, and on behalf of the same person, is consequently not only not superfluous, but is suggested and commended by the very mode of the efficacy of this Sacrifice.

The more abundant graces which are the result of the divine propitiation, are not always bestowed at once, but in their convenient season. They are not bestowed by miracle, but in accordance with the order of God's providence. Further, they are not bestowed in such wise that the ultimate effects of repentance and remission of sins may not be frustrated by the fault of man. Thus the Council of Trent teaches that the Sacrifice of the Mass is truly propitiatory, and that by it is effected that if with a true heart, and right faith, with fear and reverence, being contrite and penitent, we approach to God, we shall obtain mercy and find grace in time of need.

In the same way with regard to venial sins, the remission of them is effected by the Sacrifice of the Mass, not immediately, but mediately through the appeasing of the divine justice. By reason of venial sins those more abundant graces might be denied, co-operation with which should result in the remission of sin by means of penance.

Here we see set clearly in view the distinction between the Eucharist as it is a sacrifice, and the Eucharist as it is a sacrament. As the Eucharist is a *sacrament*, it is of itself and directly ordained for the remission of venial sins by the infusion of charity, while it operates only indirectly and by way of consequence to the remission of punishment still due. As it is, on the other hand, a *sacrifice*, the Eucharist of itself and immediately effects a remission of punishment, while only mediately does it effect remission of sins as a consequence of the impetration of actual graces. If the Sacrifice of the Mass had been ordained for our *immediate* justification and sanctification by means of habitual sanctifying grace, then it would have had place not only as the Sacrifice, but also as one of the sacraments of the New Law.

One other thought, and a thought which we should keep constantly in mind, with regard to the propitiatory character of the Mass is this, that by means of it we may be preserved

from the greatest of all evils, which is mortal sin. Into this we might fall save for those more abundant graces which God might withhold from us in just punishment of our venial sins.

16.

Christ in the Mass offers sacrifice on behalf of the whole Church. Hence in every Mass there is a fruit which directly belongs to the common good of the whole Church. It belongs to the good of its individual members in so far only as the common good contributes thereto. Hence in the general commemoration of the whole Church in the Liturgy, there is a special commemoration of its visible head, the Roman Pontiff, and of the pastors of the several local churches. Indirectly, and for the same reason, this fruit extends even to infidels, and to those who by schism are severed from the Church, that they who are members potentially only and by obligation may become actual members of the one Church of God.

Mass may also be offered for particular individuals, whether living or dead, or for some special end. Towards this end or for their benefit the priest who offers can direct this special fruit by means of his intention.

There is also a third fruit of propitiation and impetration which belongs to the priest himself. This fruit is in proportion shared by those of the faithful who devoutly assisting unite with him in his sacrifice.

17.

It remains for us now only to consider the way in which the Sacrifice of the Mass is *a true and proper sacrifice*. Jesus Christ instituted this Unbloody Sacrifice in such a way that of its own inmost nature—and also from its mode of offering—it should have relation to His Bloody Sacrifice of the Cross, and be the real and objective commemoration of that Sacrifice. The foundation of this relation was not con-

stituted solely by His will as Lawgiver or by His ordinance in instituting it, but is intrinsic to the Sacrifice. It is so, first, inasmuch as Christ, formally as He was offered on the Cross and in order to the application of His merits there completed, places Himself on the altar under the species of bread and wine. It is so, secondly, *by reason of the mode* in which His Body and Blood are constituted under those species. Christ instituted this Sacrifice in such a way that in virtue of His words His Body should be placed under the species of bread, and His Blood under the species of wine. By this twofold distinct consecration there is made, not in something else and in a mere image, but in the self-same real and true Body and Blood of Christ, a representation of the separation of that Body and Blood and of the Blood-shedding which took place upon the Cross. Hence in the very institution of the Sacrifice of the Mass Jesus calls this distinct and separate placing of His Body and Blood under the species of bread and wine—a blood-shedding. Having in view the real Blood-shedding on the Cross, and the present sacrifice of His Body and Blood severally under the species of bread and wine, as a real representation thereof, He includes under one name the sacrifice which represents and the sacrifice which is represented. He calls the Unbloody Sacrifice a Blood-shedding, inasmuch as it relates to the real Blood-shedding and represents it. “This is My Blood,” says He, “which *is* shed for many”—by a real sacrifice but a mystical shedding, which *represents*—“This is My Blood which *shall be* shed for many”—by a real shedding and sacrifice which is *represented* by the present sacrifice.

The idea of a *relative sacrifice* includes two things—first, that it should *itself* be a true and proper sacrifice; and, secondly, that it should *relate* to another sacrifice. The one sacrifice *represents*, the other sacrifice does not represent, but *is represented*. The Sacrifice of the Mass is a

representative sacrifice in its relation to the Sacrifice of the Cross. It is at the same time in itself a true and proper sacrifice. The Victim in this sacrifice, or that which is offered, is the Body and Blood of Christ, and therefore Christ Himself, as He is therein made present under the species of bread and wine. Hence the *essence* of the *sacrificial action* is contained in the *consecration* by which this *sacrificial existence* is effected. By no other acts or words is the oblation in its essence made, because by no other acts or words is Christ made present beneath the species. Any words, whether before or after the consecration, which express oblation or sacrifice, do not effect the sacrifice. They only signify it as either to be made or as made by the consecration itself. In the same way in the sacraments many things, both acts and words, are added not to effect the sacrament, but for the more express signification of that which is effected by the sacrament itself.

That then by which the Sacrifice of the Mass is constituted a true and proper sacrifice is the placing of Jesus Christ therein—in the state of a Victim. His sacramental state and mode of existence beneath the species as meat and drink is itself the state of sacrifice or the state of a victim. By it is satisfied the idea of sacrifice in its strictest sense.

The idea of sacrifice—as gathered both from the law of nature and from divine worship as instituted by divine revelation—consists in an expression of the supreme dominion of God, and in at the same time a recognition of His divine justice which has to be appeased. It includes therefore an expression of the absolute dependence of all things on God, and a recognition of the debt of satisfaction, either as still to be paid (as in the sacrifices of the Old Law), or as being presently and actually paid (as in the Sacrifice of the Cross), or which has been already paid and is in the present to be applied, as in the continual sacrifice of the

New Law. This expression and recognition should be made objectively in the thing itself which is offered, not in any way and at will, but by a destruction of that thing. This destruction is adapted to the purpose of such expression and signification.

The destruction need not necessarily be physical, so that the thing destroyed should cease to exist. It suffices that such a change of state should be induced as would morally in the esteem of men be equivalent to destruction. In the libations of the Old Law, for instance, pouring out was sufficient for the purpose of the expression required, although pouring out is not physical destruction. It is only the inducing of a state which is morally and in the esteem and practice of men held equivalent to destruction.

And now consider the state in which Jesus Christ places Himself beneath the species as a Victim. He, the First-born of every creature, the Head of His Church, Who in all things holds the primacy, gives Himself to His Church by means of the priests His ministers, to be placed in such a mode of existence beneath the species of bread and wine, that His Most Sacred Body and His Most Precious Blood should be truly in the state of meat and drink. This He does in such wise that every act which is connatural to corporeal life, and which depends on the senses, ceases. His Body and Blood, inasmuch as His presence is bound to the species, are left to the will of His creatures just as if He were an inanimate thing. In such a state and condition does He constitute Himself in order that He, the Great High Priest, may for that whole Church of which He is Head—and that that Church may through Him—express in His Most Sacred Body and Blood the supreme dominion of God, and the absolute dependence of every creature, and may at the same express and exhibit the satisfaction completed on the Cross by the delivery of this His Body, and by the shedding of this His Blood. He who “emptied”

Himself in His Incarnation—not by laying aside the form and majesty of His Divinity, but by taking to Himself, as says the Apostle, “the form of a servant”—empties Himself yet more in the Sacrifice of the Mass as regards His Sacred Humanity. This He does not by the laying aside of any perfection or glory, but by, while remaining in all the fulness and perfection of His glory at the Right Hand of the Father, at the same time putting on this sacramental state of existence which is the lowest state that is compatible with real corporeal existence at all. It is a state of existence that trembles on the very borders of annihilation. In His Incarnation He clothed Himself with the garment of man’s mortal flesh. In His Sacrifice on the Cross, that garment was rent and “marred more than any”. In the Sacrifice of the Mass His Risen and Glorified Body is no longer mortal, yet It is wrapped in the swaddling clothes of the sacred species. It lies helpless and speechless as a child, nay, more! It is motionless and as if dead, and as if those species were Its shroud.

Such an exinanition, or “emptying,” of Himself by Jesus Christ is not only truly and properly sacrificial, but—with the single exception of His bloody Sacrifice of Himself on the Cross—we cannot conceive any more sublime, any more profound idea of a true and proper sacrifice than that which we find in Holy Mass.

18.

And now we return to the proposition with which we started—that sacrifice is and must be the chief and central act of a divine religion, and that, consequently, the chief act of Christian worship must be an act of sacrifice.

It is a consequence of the Incarnation, and it is an article of the Catholic faith, that every word and every act and every suffering of the Man Jesus Christ was a word and an act and a suffering of God, since He, while possessing a

human nature, and that as really as He possessed His Divine Nature, was and is a Divine Person. The central act of His life on earth was an act of sacrifice. It was the act for the sake of which He principally came. As His words—the human words of God—were, as He said, to endure to the end of time, so was this act of His—this human act of God—to be perpetuated all days to the end of the world.

He came to institute a new religion, and a religion which should be *divine*. This He did, not as if there had previously been no divine religion existing on the earth, but by the perfection and completion of that divine religion which He found already there established. That religion was the result of the revelation which God gave to His chosen people by the hands of His servant Moses. The Jews possessed a Divine Law, or a collection of commandments and of sacred precepts given to them by God. They possessed also a divine religion, or system of divine worship. This was also prescribed, ordained, and regulated by God Himself.

Now the main distinction between the divine religion preached by Moses, and the divine religion revealed by Jesus Christ, is this: that the one was a shadow or figure or image, while the other was the corresponding substance or reality foreshadowed, prefigured, and imaged forth.

It is clear and of necessity that two *divine* religions cannot be antagonistic or contradictory or at variance the one with the other. God cannot contradict Himself, God cannot be a liar, and the same God was the author of these two religions. There is only one living and true God, and so there can be only *one true religion*. The only way in which those two divine religions could be not antagonistic or contradictory or at variance with each other would be by the one being the correlative, the counterpart, or the complement of the other. And so it was. The one

divine religion was the *substance* of which the other was the *shadow*. It was the *reality* of which the other was the *figure* or *image*. When the substance came, then the shadow passed away. The reality took the place of the figure or image which preceded and foreshadowed it. The shadow remains, indeed, not as such, but it remains as absorbed in the substance. The image or figure lives on, not as an image or figure, but in the reality which it pre-figured and of which it was the image.

The Mosaic system, as it was imperfect and incomplete, and as it was to be perfected and completed, was of its very nature transitory. To pass away or be absorbed—or to pass away into the reality in which all that in it was real and abiding perseveres—was of the law of its being. It belonged to its very end and essence. It is furthermore clear that whatsoever we discern or whatsoever existed in the shadow or image must be found also and in a higher, truer, clearer, and more perfect form in the substance or reality. The substance may contain much that was not found in the shadow. The shadow could not foreshadow anything which was not to exist in the substance.

Now, on the most cursory view of that *divine* although incomplete religious system which was given by God to His chosen people, one thing is manifest and unmistakable. Its most prominent feature, its salient and most striking characteristic, its central and predominant idea, its very atmosphere, its essence was—sacrifice. Other kinds of services, such as the synagogue worship, were added on. That which lay at the centre, at the foundation and root of the whole system was—sacrifice.

In that perfect and complete religious system, therefore, the second *divine* religion which, by perfecting and completing the first divine religion, was to take its place,—the Christianity which was foreshadowed by Judaism in its every rite, and consequently still more in its very essence—the

one essential, substantial, and central rite must be—sacrifice.

We have seen how, in the divine system of Judaism, sacrifice was offered by means of death inflicted on the lower animals which were substituted as victims in place of man himself. The animals served the purpose of an *imperfect* sacrifice as well as any human victim would have served it, nay, as well as any mere creature whatsoever. No finite creature, not Mary herself, could be the matter of a sacrifice of infinite value. The finite could, however, foreshadow and prefigure and represent the infinite. With this end in view, the Jewish sacrifices were ordained by God Himself, and they were appointed to endure until a sacrifice of *infinite* value should be provided to take their place.

When Jesus stood in the deserts of Jordan, John the Baptist pointing to Him said, "Behold the Lamb of God! Behold Him Who taketh away the sin of the world!" There, in the midst of men stood the Divine Victim,—God with a created Humanity which was capable of destruction by means of death. As mortal, It could be the matter of sacrifice. As the Humanity of a Divine Person, the sacrifice of it would be of an *infinite* value.

19.

By His sacrifice of Himself on the altar of the Cross, Jesus fulfilled the Law, but not, as it were, by a *transient* act. His act of sacrifice was to be perpetuated, and to endure throughout time. For its continuance He provided, and that on the night when He inaugurated the New Law which, as complete and perfect, was never to pass away until that day should dawn when time should be no more.

Hence His words to His Apostles on the Thursday night, "Do this for the commemoration of Me". They were to do that which He Himself had done, that which they had seen Him do. They were to perform that self-same sacri-

ficial act. He had placed Himself in the state of a Victim, and as such He had offered Himself to the Eternal Father. Beneath the species of His own creature bread, He, its Creator, had placed His Sacred Body. Beneath the species of His creature wine, He had placed His own Most Precious Blood. Existing beneath these species held in His own hands, He was existing corporeally indeed and with a human life, but with the lowest form of corporeal existence which was compatible with existence at all. There, as we have seen, He lived trembling, as it were, on the very brink of annihilation. There was no death, but there was an equivalent to death, nay, there He lived in a lower deep than death itself. His position as a Victim in that Sacrifice of the first Mass was, in a manner, a greater humiliation, a greater "emptying" of Himself. It was a descent of the Created in the scale of the created, until It could go no farther, and at the same time retain Its created existence. The next step would have been into that abyss of nothingness from which It had been called into being by a creative act of the omnipotent will of the Divine Majesty. On the brink of that abyss hung what of the created had been taken into God, and thus the idea of sacrifice was completed, and that in its most perfect form.

No conceivable and no possible sacrifice could transcend, in the completeness and perfection of the idea of sacrifice, this sacrifice by Jesus of Himself in the first Mass. It was identified with the same sacrifice of Himself on the Cross of Calvary. *He who* offered—the Priest—was in both the same. *What* He offered—the Victim—was in both the same. *He to Whom* both were offered was the same, His Divine Majesty, the one Creator and Lord, to Whom, and as such, sacrifice can alone be offered; while, in either case, the offering was made with *the same end* in view—for us men and for our salvation. In one way only did the Sacrifice of the Mass differ from the Sacrifice of the Cross, and that was *in the manner* of its offering. Both sacrifices were

infinite in value, for the act was in either case that of a Divine Person. The Sacred Humanity in the Sacrifice of the Mass was, nevertheless, if we may so speak, *more sacrificed*, was *made more a victim* than It was even in the Sacrifice of the Cross.

The Sacrifice of the Mass was no transient act, only to be commemorated by a *mere* commemoration, as when, for instance, by words we commemorate on Good Friday the Sacrifice of the Cross. It was indeed to be commemorated, but by a real and actual commemoration, by an extension and continuation and perpetuation of itself: "*Do this* for the commemoration of Me".

Words enter into the act of sacrifice, but they enter for the sake of the act; and by means of words the act is done. The act is the end, the words are but the means. The Fathers speak of the words as the "sacrificial knife"; the act is the sacrifice itself. And in every Mass, as there is the self-same Victim, so is there the self-same Minister, as there was in the first Mass said by Jesus on the Thursday night. There is but One Priest; all others are His instruments. He borrows their lips and language for the utterance of His own words, and the words of Jesus are the words of God. He does to-day what He did for the first time nearly nineteen centuries ago. He does it by means of those words which not only *declared* what had taken place, but *effected* then as they effect now the conversion of the substance of His creature bread into the substance of His Sacred Body, and the conversion of the substance of His creature wine into the substance of His Precious Blood.

Such is the Sacrifice of the New Law, of that divine religion which is called and is *Christian*. It is so called not merely because it was founded by Jesus Christ, but because in it He Himself offers sacrifice, and He is Himself the Victim.

Remove from Christianity the daily Sacrifice, and Chris-

tianity is no longer superior to Judaism ; nay, it is less than Judaism ; nay, again, it is not a *divine* religion at all.

Since the reality has come, there can be *no return* to what the Apostle calls the “ weak and beggarly elements ” of the ancient and imperfect shadowy dispensation. There can, on the other hand, be *nothing greater* than the infinite reality which that dispensation foreshadowed by means of its sacrificial system. But as there must be sacrifice as the central rite of a religion, in order to its being a religion, and as it cannot be greater than the Sacrifice of the Cross, and it may not be less, *it must be the same.*

In this Sacrifice are the words of the Prophet verified, that from the rising of the sun to the going down of the same God’s name should be great among the Gentiles, and that in every place there should be sacrifice and a “ clean oblation ”. Throughout the eighteen centuries the Sacrifice of Jesus in the Mass has never ceased. Daily is it offered in every land of the whole earth, and there is no hour in any day in which it is not being offered in some country under heaven. The varying time throughout the world ministers to, and renders possible, this perpetual sacrifice by Jesus of Himself. When in one land the shades of evening have fallen, in another land it is the grey dawn, and Christian men and women are wending their way through silent streets to Catholic churches, therein to adore the Divine Victim. The tinkle of the Mass-bell is ever ascending from earth to heaven, as human hearts are lifted up from bodies with bowed heads and bended knees, as Jesus offers Himself a Sacrifice of adoration and praise and thanksgiving, of supplication and of satisfaction, to His Eternal Father, and on behalf of those who, being His brethren and His sisters, are begotten again as sons and daughters unto God.

The truth of the necessity of sacrifice in any divine

religious system is a truth which belongs to the primeval revelation. We find it lingering even in those corruptions of the worship of the one true God which have resulted in the worship of many and false gods. Even in the systems of paganism sacrifice remains as the central rite. The popular religion of the ancient pagan peoples retained a truth which was lost sight of by the pagan philosophers. Their system was a philosophy, it was not a religion, since from it was obliterated the idea of sacrifice. There are two systems in the present day which go by the name of religions, and from which their founders, like the pagan philosophers, excluded the idea and rite of sacrifice. The one is Protestantism, and the other is Mahommedanism. In both systems the highest service is that of prayer. And prayer is, as we have seen, not a divine service, not an act of divine homage, or of supreme worship such as can be offered to God alone. Prayer may be offered to the creature as well as to the Creator. We make petition and supplication to our fellow-creatures every day, and what is this but prayer? The distinction between prayer and sacrifice is analogous to the distinction between the creature and its Creator. No wonder that those who have nothing more than prayer to offer to their Creator should come at last to regard it as a *divine* service, and hesitate to offer it to their fellow-creatures, the Saints of God.

Take two tests and touchstones of true belief in the Incarnation of a Divine Person—salute Mary by her own title of Mother of God—adore with divine worship what Mary bore—and in the relation of the one to the other we behold in brightness and relief the essential distinction between *prayer* and *sacrifice*. To say Mass to Mary would be an idolatry as foul as if we were to say Mass to one another, for Mary, Queen of Heaven and throned Empress of the created Universe, is nevertheless our fellow-creature and a created person. To pray to Mary is an act of

wisdom and of spiritual understanding, and when we say to Mary "Pray for us," we say words which it would be an impiety for us to address to her Divine Son. The man who should say to Jesus "Pray for me" would stand convicted, or at least suspected, on the evidence of his own words, of being a Nestorian heretic, and of regarding Jesus not as a Divine Person and his Creator and Lord, but simply as higher than Mary within the same order, and as having, like Mary, a human person.

For all such and similar poison of unbelief and misbelief, the Sacrifice of the Mass is a divine antidote. There before God's Altar are all creatures on the level in presence of their one Creator. There do we unite our prayers with those of Mary, and ours and hers alike derive their value and their efficacy from the sacrifice of Himself which in Holy Mass is offered by her Divine Son.

II.

The Place of Sacraments in Religion.

THE Christian Religion may be said to consist of two distinct and correlative parts—of *Sacrifice* on the one hand, and of *Sacraments* on the other.

It consists of Sacrifice,—or that which man offers and gives to God ; and of Sacraments,—or that which God in His turn bestows upon men.

Hence in religion there is a communion or intercourse, an exchange, or, in one word, a *commerce* between earth and heaven, between God and His creature—Man.

In this commerce consists the foundation and essence of that idea which is expressed by the word *religion*. For what does religion—which may be described as the theoretical and practical recognition of man's relations with his Maker—mean save a binding or rather a re-binding together, according to the traditional etymology,¹ of those who

¹ There are various opinions with regard to the etymology of the word *religio*, and, perhaps, most scholars would derive it rather from *relegere*, to consider, or lay to heart again and again, than from *religare*, to rebind. This may very probably be true with regard to the primary derivation of the word in its pagan sense, or as understood and used before Christianity. But, on the other hand, ecclesiastical writers take for granted the derivation from *religare*, and it may be fairly argued that whatever may be the case as a matter of classical scholarship, the idea of *religare* better and more adequately represents the meaning of *religio* in its Christian sense. Many classical words are used ecclesiastically in a “usurped sense,” and in this sense they may be said to have a “usurped” etymological derivation.

are either separated by nature, or who have been severed by reason of circumstances.

This binding or re-uniting of two separate parties supposes the existence of a *Mediator* ; and the idea of a mediator again supposes certain means which he shall use in order to effect his purpose, and secure this end of re-union.

Those means in the Christian religion, which is the ministry of reconciliation between God and man, and in which man has a mediator with his Maker, we know by the name of *Sacraments*.

2.

God and man are *separated by nature* ; and they have been *severed also by circumstances*.

God and man are separated by nature essentially and necessarily, absolutely and infinitely. There exists between them an interval which is infinite. The One Living and True God is the One Creator of all men and of all things. All men are His creatures. They are not only the work of His hands, but they have been called by Him by an act, or, so to speak, by a word, which is an expression of His omnipotent will, from the abyss of previous absolute nothingness into the reality of actual being. In their actual being or existence men are also preserved by Him, or upheld by the same word of His Almighty power. As God is man's one Creator, so is He man's one Preserver ; for what is preservation *in being* save a continuation of that act of creation which *gave being* ? Preservation is a perpetual inflow of that being which in creation had its source. As the One Creator and Preserver of all men, God is necessarily their One Sovereign Lord. His being their Master is a necessary consequence of His being their Maker. As God's creatures, all men are necessarily, and by an essential law of their created being, God's subjects and servants. They are born in a state of vassalage, from which they can never emancipate themselves or be emancipated. God can no

more emancipate men from their state of servitude than they can emancipate themselves. This is no derogation from His omnipotence, for this does not lie within the province of power. God cannot release men from their allegiance, for God cannot abdicate His own essential sovereignty. To do so would involve a contradiction—that the human should become the Divine, the inferior the Supreme, the created the Uncreated, the finite the Infinite. God can no more relieve His creature from its createdness than He can divest Himself of His Creatorship. He cannot alter the fact—on which His essential and necessary, absolute, universal, and supreme dominion rests as on its foundation—that He has been Creator, and that man was, and therefore is, and ever must be, His creature.

This then is the primary and fundamental relation between God and man—God's royalty, dominion, and right of ownership on the one side,—and man's servitude and subjection as His property and possession on the other. This relation can never cease to exist, and it lies at the root of all other relations. The recognition by the human creature, both theoretically and practically, of this relation, is the fundamental idea of that Sacrifice which, along with Sacraments, constitutes Religion.

3.

This relation of severance, founded in essential difference of nature, and of severance as complete as is the distinction of the finite from the Infinite, is the first but it is not the only relation of separation between God and His creature man.

God *must be* man's Maker and Master, but God *would be* also man's Father. The rational creature *must* ever remain the subject of the Divine Majesty his Creator and Lord, but his Sovereign *would have him* to become also His son.

When therefore God created man, He bestowed on him,

and that as superadded to his nature as man, a gift in virtue of his possession of which man became a son of God. In his creation God constituted man in the state of habitual sanctifying grace.

This grace was man's fellow-creature. It was created,—for it is somewhat, an entity, a reality, and it is at the same time—not God. All things that are are either God or not God. Grace is not identified with God. It is not a divine person, and it is not the divine nature. It cannot be a *part* of that nature which is single and indivisible, and the possession of which constitutes a divine person. Being not God, it is God's creature. Being not man, but bestowed on man, it is man's fellow-creature.

Grace is a reality ; it is not an abstraction. It is not an idea, or a phrase, or a form of words. It is not a mere relation, for it is that which constitutes a relation. It is the ground in which a relation is rooted, the foundation on which it rests. Created grace is as real a thing as is the soul of man. The soul, impalpable and invisible, but simple and immortal, is, as such, in a manner more real than is the visible and palpable body which it tenants. The body, by reason of its compound nature, is, apart from any preternatural gift of immortality, destined to decay, decomposition, and death. The grace of God; as impalpable and invisible as is the soul of man, is not less real than is that soul which is destined to contain it. As the human soul was intended to tenant the human body, so was that soul itself intended, in the divine design, to be, as it were, a living chalice to contain the grace of God.

This grace, while not less real than is the soul to which it cleaves as a created quality, is a creature of a higher order than that soul, although the human soul, even in the natural order—and as endowed with immortality, capacity of a knowledge of its Maker, and freedom of will, as gifts identified with its spiritual nature—was made to the image

and likeness of God. The grace of God is therefore, in a sense, a greater masterpiece of God than is the soul of man. It is more costly, more priceless, more divine.

This created quality, superadded by the divine bounty to those natural and preternatural qualities with which the Creator had dowered His human creature, raised man above the level of his human nature, and of its faculties and powers. It made him, as far as it was possible for the creature to become while yet on his probation, *consortem Divinæ Naturæ*—to borrow an expression of St. Peter's, which was also inspired by the Holy Ghost—"a partaker of the Divine Nature". Thus, partaking, in created and therefore in finite measure, of the Divine Nature, and living with an assimilation to the Divine Life, man became adoptively a son of God, and the woman whom God made to be man's helpmate became God's daughter, and this she continued to be while she remained His handmaid.

4.

We have said that the supernatural state of habitual sanctifying grace is the highest state which is possible to the intelligent creature *while he is as yet on his probation*; for there is a still higher supernatural state—the state of *glory* in the Beatific Vision of the unveiled Divine Majesty. This state of glory is the highest possible state at which the creature can arrive, and in the divine economy, the intelligent creature can arrive at it then only when his probation is ended. The divine glory belongs to the *state of the goal*, as divine grace belongs to the *state of the way*. The one is the correlative or counterpart of the other. The grace that now is is the root or seed, the earnest and the pledge of the glory that shall be. Future glory supposes present grace; and without present grace there can be no future glory. Grace is granted in the present of to-day in order that glory may one day be bestowed. The gift of glory is included in

the gift of grace, as the flower in its fair beauty and fragrance is contained within the seed from which it springs. As faith is to vision, and as hope is to fruition, so is grace to glory. Man's future glory may be described as his present grace in the fulness of its bloom.

The grace of God is God's free gift. Man cannot merit it, deserve or earn it. There is no proportion between the highest excellence or perfection of nature, or between any natural power or faculty or exercise thereof, or between the most essentially perfect created nature—and the very smallest grace. Nature and grace are in different orders, in distinct spheres. Grace may be superadded to nature, and nature may be deprived of grace, and may exist without it. God was not bound to bestow grace on man by reason of any one of, or by reason of all, the *natural* perfections wherewith He had enriched him. Grace was not due to man as such. To it he had no right, for, as the Apostle argues, "if grace were of debt then were grace no grace". The very name of *grace* declares its nature. It is given *gratis*. It is the free, spontaneous gift of the divine bounty. It is bestowed by God of His pure liberality.

As regards the correlative of grace, the future glory, it is otherwise, and the opposite is true. Glory is of *debt*. Man may have right to it. God is bound, and that by an obligation of justice, to bestow it on all men whom He finds in the state of sanctifying grace when their probation is ended. They have earned it, it is their promised wage. God is faithful and cannot break His promise; and God is just and cannot defraud them.

Heaven, then, is the heritage of the children of God. It is theirs by birthright. They have title to it. It belongs to them as they are sons and daughters of God. But while sons and daughters, God's human creatures cease not to be His servants and handmaids. While, therefore, heaven is an inheritance, it is also at the same time a reward. It has

its two aspects. They correspond with the two aspects of the present state of those who are destined to find in it their future and eternal home.

Man, having been in his creation constituted in the state of habitual sanctifying grace, and thus "made a partaker of the Divine Nature," and so become a son of God, was as such an heir of heaven. But man's participation of the Divine Nature, and consequently man's sonship to God, and consequently also his right to heaven by title of inheritance, remained *conditional* throughout the entire term of his probation. His sonship was dependent on his possession of the grace of God. This was again dependent on the fidelity of his service, on the loyalty of his allegiance to his Maker and Master, his Creator and Lord. Perseverance in service to the end of the day of labour was the condition of permanence in the state of sonship. Perseverance was the condition of reward, and so became also the condition of inheritance. Heaven was not to be earned without being at the same time inherited, and heaven was not to be inherited without being earned. The children of a royal father, while partakers of his royal nature, are nevertheless his subjects and his servants; and those alone can be regarded and recognized by the Divine Majesty as His sons and daughters who manifest their loyalty as His subjects by their fidelity in His service. The Eternal Father must be able to say of His human creature when, his probation ended, he stands before His throne for judgment: "Well done, good and faithful servant"—in order that He may also say: "Thou art My beloved son in whom I am well pleased. Inherit the Kingdom prepared for thee. Enter thou into the joy of the Lord."

5.

When God made man, He gave man knowledge of his twofold state and condition—the state of servitude in which

he was created, and the state of sonship in which he was constituted. Man knew his destiny, and the conditions of his destiny. God gave him power by means of His grace to fulfil those conditions, but grace in no way abated the freedom of man's will. In his freedom man chose. He chose to disobey. God had given him a commandment as a means in order to his probation. This commandment was a manifestation to him of his Maker's will. By obedience to it he should subject his own will, and unite it with the divine will. By disobedience he should oppose his own will to and contradict the divine will. This man did. Succumbing to the tempter, he made *Non serviam*, the words of the archrebel, his own. Allying himself with God's enemy, he ceased on the instant to be God's son. Grace was gone, and with it man's hope of glory.

Rebelling against his Maker by disobedience to his Maker's commandment, man sinned against an essential law of his very being. By his own act he interrupted the second relation, and severed the second tie between him and his Maker. Stripped of divine grace, and his sonship forfeited, he was no longer an object of the paternal love of the Divine Majesty. He had become an object of His righteous indignation and of His just vengeance. By sin he had degraded and disinherited himself, and made himself an alien and an outcast from the family of God. There was a second gulf fixed between man and his Maker. This man was powerless to bridge across.

Fallen man might offer sacrifices as before—that is to say, he might perform materially and externally the same religious rites,—but his sacrifice would be no longer accepted and well-pleasing. It would be offered in vain. It would be the sacrifice not of a son but of a rebellious bond-slave. Such a sacrifice, instead of atoning and availing, instead of honouring and worshipping, of propitiating and satisfying the Most High, would be to Him an affront and a sacrilege.

Instead of coming up before God for an odour of sweetness, it would be in His nostrils as an abomination.

Such was man's condition of helplessness when by his sin he had fallen from grace and from out the family of God. In this state of helplessness man must have ever remained had there been for him no restoration of the grace of God. Restoration of grace was necessary if he was to recover his place in the family of God, his dignity as a child of God, his rights as an heir of God to the heritage of God's sons.

In His justice God remembered mercy. Of His mercy He resolved to re-bestow upon man the grace that he had lost—to redeem him from the degradation to which he had reduced himself—to restore him to that position from which he had fallen, and to those rights and that birthright which he had forfeited. "Sacrifice and offering Thou wouldest not, then said I,—Lo! I come." There was to come a Mediator, Who should be the Minister of a New Testament, Who should reconcile God and man, and Who should give man power to become again a son of God.

This the Mediator was to do by His one Sacrifice of Himself once offered. By it He should propitiate the offended God, and satisfy for the injuries inflicted by His guilty creature—man. By it also He should merit grace for the justification and sanctification of mankind.

6.

In the fulness of time God sent forth His Son to be made of a woman. The Word, Who from the beginning, in His Eternity, was with God and was God, was in time made flesh, and dwelled on earth among men. Consubstantial with His Eternal Father, He became consubstantial with His brethren of mankind. He, a Divine Person, possessed a Divine Nature, *the* Divine Nature, the same Divine Nature, that one Divine Nature which is common to the

three Divine Persons, and in virtue of Their possession of which They are Divine—not three Gods but one God. He, the same pre-existing, eternally existing Divine Person, assumed in time and now possesses and will possess for ever a second Nature—a Nature created, finite, human—in all respects and specifically the same as our own human nature, in virtue of our possession of which we are human beings.

A *person* may be described as *that which possesses* ; and a *nature* may be described as *that which is personally possessed*, as existing within the sphere of the individual whole, within the circle and unity of a personal being.

Before the Incarnation of the Word, the three distinct Divine Persons each possessed *one nature only*,—the numerically one Divine Nature which is common to the Three. In and since the Incarnation one Divine Person has possessed and possesses *two natures*, while two Divine Persons possess but one. The *second nature* which was assumed and is possessed by the Son of God was not taken by, and does not personally belong to, the Eternal Father or the Holy Ghost. It is a nature of the Son, and, since the Son is God, it is *a nature of God*. It is *the human nature of God* as really and truly as His Divine Nature is in Jesus the nature of God.

No two natures could be more distinct or essentially separate the one from the other than are those two—the Divine and the human—the Uncreated and the created—the Infinite and the finite. Both natures, nevertheless, now subsist in the unity of one Divine Person. Both exist side by side, each in its own reality and perfection and completeness, and with no commingling. There is no alloy of the Divine Nature by any commixture thereof with the human nature. There is no burning up of the human nature in the fires of the Divine Nature with which it is united. There is no second, no created, finite, human personality

to interfere with or mar the perfection of the hypostatic union of the two natures. They meet together and are wedded by an indissoluble bond, through the subsistence of each in one and the same Divine Person. The point of contact, so to speak, of the two natures is a Divine Person. The human nature was not assumed by the Divine *Nature*. A nature does not assume, but is assumed. It was assumed by a Divine *Person*. That Person is the Divine Bond by which both natures are bound together in the unity of *Totus Christus*—the one Whole Christ.

7.

Here we have *mediation* in its highest form—a mediation which is unique and has no parallel. Here is mediation, *not by office* merely, but *by nature*. The chasm between the Creator and the created is bridged across. The Infinite and the finite are in closer union than can be conceived. The Divine and the human are personally one. Jesus Christ is God, and Jesus Christ is also and as really Man. He thinks, He wills, He speaks, He acts; and His thoughts, His resolves, His words, His actions are human indeed and truly human, but they are as truly the human thoughts and resolves and words and actions of God. He lives, and His human life is a life of God. He dies, and His human death is the human death of God. Speechless, He wails in infancy. Sorrowing, He weeps, relieving by real tears the fulness of a straitened heart. Wayworn, He is weary, and from weariness He sleeps. Fasting, He hungers, and He is parched with thirst. Insulted, misjudged, and misunderstood, neglected and forsaken, opposed and baffled, He is hurt and disappointed. Betrayed and denied by His own familiar friends, hunted like a fierce wild beast to its lair, fettered like a ferocious outlaw, scourged and spat upon, trampled under foot, treated as a fool and madman, accused, sentenced, and

condemned as traitor to His country and blasphemer of His God, His Heart is heavy. He trembles with a human fear, and the sorrow of His soul is even unto death. Sweating blood in the Garden, He sheds it to the last drop upon the Cross on which He hangs between thieves and in the shame of His nakedness. Commending His created Spirit to the God Who gave It, He gives up the ghost. From first to last, from His birth to His death, in infancy and youth and manhood, every thought and feeling, every word and silence, every cry and tear, every action and every suffering, is at once that of man and God—of the God-Man—of the one Mediator between God and man. And all He said and did and suffered was for one end—it was in order that He might bridge across the second gulf between man and his Maker, the chasm which man had cleft by means of human sin.

In order to *unite* those who lay separated essentially by nature, and to unite them in the closest union possible between the Creator and the created, the Son of God became *what He was* in His Incarnation—Mediator *by nature* between God and man. In order to *reconcile* those who were further severed by reason of sin, He said *what He said*, and did *what He did*, and suffered *what He suffered*—as Mediator *by office*, both during the years of His mortal life, and in the death by which He propitiated and satisfied the offended and injured God, merited divine grace, and redeemed mankind.

Jesus came “full of grace and truth”. He came *full of truth*, charged with a divine message, in order that men might come, as God wills, to the knowledge of the truth—that they might possess that wisdom which should make them wise unto salvation—that they might be taught by God concerning God—and know God with that knowledge in which consists the life eternal.

He Who came full of truth came also *full of grace*. In

Him was grace, and that not by measure, for in Him dwelleth all the fulness of Godhead corporeally. Grace was in Jesus not merely in order to the individual sanctification of His own created human soul. It was in Him also as He is the central fountain, the source and well-spring of grace for the entire human family of God.

8.

Now we arrive at the true and only point of view for rightly considering both that grace which God bestows upon us, and that sacramental system by means of which grace is conveyed to us.

We may consider, in the first place, the institution of sacraments as means of grace, and ask ourselves—To whom does it belong to institute such means of grace?

In one sense, God alone—His Divine Majesty the one Creator and Lord—can be the Institutor of sacraments which are efficacious to confer divine grace. No one save the principal Author of grace Himself can *by principal authority* institute sensible signs—signs which are objects of the human senses, so as to be visible, audible, tangible, or the like—by means of which, and in virtue of which, grace should be conferred on all who receive them, and who, while receiving them, place no hindrance to its entrance. This would be true even if those signs, instead of being true causes, were, like the circumcision of the Old Law, only mere conditions, with which the bestowal of grace should be infallibly connected.

By *principal authority* we mean such an authority as is not derived from any other and superior authority to which it is ministerially and instrumentally subject. Principal authority is, on the contrary, that independent authority from which is derived, and to which is subject as serving it, every other power and every other will which might concur to the institution of sacraments as means of grace.

The principal Author of the grace by which we are constituted the adoptive sons of God and heirs of the Kingdom in the Beatific Vision of God, is God alone, and cannot be anyone save God. God alone is Prime Author and Principal Cause of divine grace. This He is, not only as He is the First Cause of all things, and so of grace; but also as a principal cause is opposed to an instrumental or ministerial cause.

In what sense, then, can Jesus Christ in His Sacred Humanity, and as He is Redeemer of mankind, be regarded as Institutor of the Sacraments of the New Law?

Jesus Christ, as man's Redeemer, most fully satisfied man's Maker for human sin, and merited for man divine grace. He was not only an Ambassador of God, as was Moses in the Ancient Testament, but He was Himself, and by means of His merits, the Builder of the New Testament. He was and is, in this His Testament, Supreme Priest, and that for ever. Hence Jesus is in such wise Head of His Church that there is no grace and no supernatural gift which does not depend on Him and on His merits, and which does not flow from Him to His members. As has the Church itself, so has every power, every ministry, every institute, and every means of grace and salvation in the Church, its origin and continuance from Him as from its Head. Hence on Him, as He is Man—and as He is, in His Sacred Manhood, the meritorious Cause of all and every grace, the Mediator and Builder of the New Testament and the Head of the Church—there depends the application of His merit—the distribution of His grace—and the institution of means for the application of that merit and the bestowal of that grace. Further, there depend on Him the perpetual dispensation of such means, and the power of their administration which is derived from Him to His ministers.

9.

Hence it follows that in the present divine economy there cannot be any sacraments or means which are efficacious of grace, the value of which does not flow from the merits of Jesus Christ—and this because He is the meritorious Cause of all and of every grace.

It follows further that there cannot be any sacraments which are not administered in the name and by the authority of Jesus Christ. On Him depends the application of His merit, and the dispensation of the grace which He has merited.

It follows, thirdly, that there cannot be any sacraments the institution of which, as it is founded in the merits of Jesus Christ, was not also effected by Jesus Christ Himself. He is the Mediator of the New Testament, the Builder and Head, and the Supreme Priest of His Church.

Finally, it follows that there cannot be any sacraments to which the power of Jesus Christ to remit sins and bestow grace has been so bound that He could not or cannot exercise it—independently of sacraments.

This power, however, of ministering grace *apart from sacraments* is personal and peculiar to Him. Power to minister grace has not been entrusted to His ministers in the Church save as it is bound up with His sacraments, and inasmuch as His priests are ministers of these in His name. This is clear and manifest, and for this reason, that in Jesus Christ the idea of *universal* meritorious cause and universal power for the remission of sins and for the bestowal of grace is the foundation and principle from which followed His, as it were, *particular* power to institute sacraments. His previous universal power could not therefore, and cannot, by reason of such particular power, be restricted and bound to such sacraments.

If we consider the Man Jesus Christ under one precise aspect, namely, as *meriting* grace—the means of grace—the

institution and value and virtue of His sacraments—He is clearly and certainly the *supreme* cause as He is the *meritorious* cause. But if we consider His Sacred Humanity in comparison with His Divinity, and consider His meritorious work, and His application of His merit, and His institution of His sacraments, as these are *functions of His Human Nature*—His Human Nature being itself an *instrument of God*, hypostatically united indeed in a Divine Person, but having all the power and efficacy in order to such functions *derived to It* from that Divine Person—the Man Jesus Christ is, in comparison *with God*—as God is the *principal cause* of grace and the means of salvation and salvation itself, and so as He is the institutor of the sacraments by power of authority—a *ministerial cause* even in the institution of His sacraments.

In comparison, however, *with the ministers* to whom power is derived from Him to administer in His name and authority the sacraments sanctified by His merits and instituted by Him, Jesus Christ is, even as He is man, a *principal cause*, and has power of *authority* corresponding to the fourfold excellence which we have just considered.

In order, therefore, to clearness of conception and to accuracy of expression when considering and speaking of the power of His Divinity and the power of His Sacred Humanity as regards the institution and application of the sacraments, and, as distinguished from both powers, the ministry of the dispensation of the sacraments by mere men, it is convenient to distinguish and express the divine power as the power of *authority*—the power in His Sacred Humanity as the power of *excellence*—and the power of dispensation communicated by Him to His ministers as *ministerial* power.

10.

This ministerial power we have now more fully to consider. The ministers of the sacraments perform a sacra-

mental action by power received from Jesus Christ, in His name—and in His person—or by His authority—and *as personating Him*. When this sacramental action is an instrumental cause of certain effects, he who performs it is undoubtedly a cause of those effects. He is, however, a *ministerial* and not a principal cause. The sacrament has its virtue and efficacy, not from the minister, but from God and from Jesus Christ Who instituted it. The minister acts by the power and in the name of Christ. It follows that, since that which demands the effect does not exist in the minister but exists solely in his sacramental action performed by him as he is the agent of Christ, there is no inflow from the minister towards producing the effect of the sacrament, other than his mere performance of that action or sacred sign. It is efficacious of grace from the institution of Jesus Christ.

The virtue and efficacy of the sacraments, and the ministerial power to administer them, are therefore entirely independent of the faith and merit or holiness of the ministers of those sacraments. Evil men, administering them, says Nicholas the First in his Answer to the Bulgarians, do damage only to themselves, as a lighted candle consumes itself, but ministers light to others who were in darkness. St. Augustine also declares that the baptism given by Paul or by Peter was not the baptism of Paul or Peter but the baptism of Christ, and if it was given by Judas it was the baptism of Christ. Judas, he continues, gave baptism, and after it there was no re-baptism. John (the Baptist) gave baptism and the person was again baptized. The baptism given by Judas was the baptism of Christ, while the baptism of John was the baptism of John. Whom Judas baptized Christ baptized, and so, concludes the Saint,—“ I fear not an adulterer, or a drunkard, or a murderer, because I look to the Dove, through whom it is said to me: ‘ This is He that baptizeth with the Holy Ghost ’ ”.

It is required, however, in order to the existence of a sacrament, not only that the words and actions should be those which Christ determined, but also that the action should be performed *ministerially*. Hence two things are required in order to a sacrament; namely, first, that the action should be performed by one who *has a power* of ministry in place of Christ; and, secondly, that in the action he should *really exercise* this power. Sacraments are ordained not only to signify but also to effect that which they signify. This they do by means of a human action, and that is sacramental and efficacious only as it is performed by the minister as by the legate of Christ and God—by the authority and in the name of Christ and God—and as being *morally the action of Jesus Christ* the Supreme Priest. Hence the minister of the sacraments must, in order to their existence, *exercise* his ministerial power and *act as* minister, that is, not in his own name, but in the name of the principal Author. In other words and briefly, *intention to effect* a sacrament is necessary in the minister of a sacrament.

That intention is necessary is evident from the very nature of sacraments as they exist in the divine economy, and, as a consequence, from the very idea of ministerial power. The whole of an action such as that which is performed in a sacrament might be *materially the same* without that action being sacramental. The minister might not will to act as minister, or his act might not be a human act, as not done by free deliberate will. He might, again, not will to be the minister of an act which in his own view, or in that of others, is religious, but might will to perform the action merely materially by way of joke or in order to simulate a sacrament. His action would not in such case be morally the action of Christ or a sacrament. The action is not instituted as a sacrament absolutely, and as often as it is performed in any way whatsoever; but only as it is per-

formed *ministerially*. Without doubt, therefore, it is required that the minister should will to act as minister. This will is what is called his *intention*. There is, says St. Thomas, required the intention of the minister by which he subjects himself to the principal Agent, so that he intends to do what Christ does and His Church does.

Although intention is required on the part of the minister, a general or even confused intention to do what the Church does suffices. There is not required an explicit will or intention to minister in place of Christ. This is contained implicitly in the will to act as a minister of the Church. There is not even necessary the special will to act as a minister of the true Church of God, or to confer a rite which should be efficacious of sanctity or spiritual good. The Church herself, while teaching the necessity of intention, at the same time declares that sufficient intention may be had even by an infidel, who believes neither in Church nor in sacrament, nor in any effect of a sacrament. Even a pagan and a heretic, says Eugenius the Fourth, in his Instruction for the Armenians, can validly baptize, so long as he observes the form of the Church, and intends to do what the Church does. If, for instance, a person baptizing should not believe either in Christ, or in the sanctity or efficacy of the sacrament, or in the truth of the Church and of the Christian religion, if he nevertheless knows that that rite is believed in and performed *by Christians as sacred*, he can have—and, if he baptizes at the request of a Christian, he ordinarily will have—the intention of performing a rite which is, not in his own but in the view of Christians, *sacred*. This intention supposed, the baptizer then acts not in his own name, but as minister of the Church, and so, implicitly, as minister of Christ the principal Agent. So much is it the case that ordinarily he will have this sufficient intention that Nicholas the First, in his Answer to the Bulgarians, says that unless an unbelieving Jew should externally manifest a contrary intention in

baptizing, this intention may be supposed. Generally, in cases of doubt with regard to the validity of sacraments, the question is not as to the hidden intention, but as to the manifest observance of the required matter and form.

II.

Having considered the institution and administration of the Sacraments in the Christian religion *as they are the actions of Jesus Christ*, we come now to consider the Sacraments *in themselves*, or, *that in which sacraments consist*. But in the first place let us consider the word *sacrament* and what that word means.

Etymologically the word *sacrament* signifies a sacred thing; and it has been determined to signify certain sacred things.

Anciently, the pledge deposited by litigants in a sacred place, or in the hands of the Pontiff, was called a sacrament. An oath was called a sacrament, and especially that oath by which soldiers were bound in allegiance to the commonwealth. In ecclesiastical language Latin writers understand by the word *sacrament* all that is meant in Greek by the word *mystery*. A mystery means a hidden sacred thing.

Hence the objects of faith and of the Christian religion, inasmuch as by divine revelation alone they are known to the faithful and are hidden from the uninitiated, are called mysteries or sacraments. In the Sacred Scriptures we read of the *sacrament* of the will of God, which He Himself has made known to us—of the dispensation of the *sacrament* which was hidden from the ages in God, and which is made known by the Church—of the *mystery* which was hidden from ages and generations, and which is now manifested to His Saints, to whom God willed to make known the riches of this *sacrament* among the Gentiles, which is Christ in men the hope of glory—and of the manifestly great *sacrament* of piety, which was manifested in the flesh, preached

to the Gentiles, and believed in the world. Tertullian speaks of the universal doctrine delivered in all the churches from the Apostles' times, as a *sacrament*, and he says that St. Paul knew all *sacraments*, and that we have arrived at an understanding of the *sacraments* of God.

Another generic signification of the word *sacrament* was—a thing ordained by the divine disposition, or at least by lawful authority, as *a sign of another sacred thing*. Signs, says St. Augustine, when they concern divine things are called *sacraments*. In this sense all the types of the Old Testament may be called sacraments. Tertullian speaks of Isaac's being the son of a freewoman as a sacrament; and generally he calls types sacraments.

In this wide sense, sacrifices may be called sacraments. St. Augustine says that a visible sacrifice is a sacrament of an invisible sacrifice. It is a sacred sign of the same. In a still wider sense, all sacred ceremonies which belong to external worship may be called sacraments. They are so called by St. Augustine.

Nevertheless, in the Church of God there are certain sacred signs which differ from all other sacred signs. They differ both in the mode and efficacy of their signification, and as regards the thing which is signified by them. They are not only signs, but also *causes*. They effect that which they signify, namely, sanctification in the persons to whom they are applied. To these sacred signs the name of *sacraments* has been appropriated by Christian use for many centuries. It is so appropriated that other sacred signs are now improperly and only analogously called sacraments. This determination of words by Christian use to signify a species, which words etymologically, and in primitive use, signified a genus, is not singular. We find a similar determination by theological and ecclesiastical use of the sense of, for instance, the words—paradise, grace, baptism, eucharist, and the like.

12.

The essential properties of the Sacraments of the New Law are four in number.

First, they are *visible signs* of that sanctification and grace, by reason of our possession of which we are called and are the adoptive sons of God.

Secondly, this grace is signified by them, not anyhow, but so as that by means of them grace should be conferred on all who place no hindrance to its entrance. They are therefore signs of grace to be conferred in the present, and they are *efficacious* signs or instrumental *causes* of the same.

Thirdly, they are sacred rites which belong to the *ordinary* and divinely instituted religious worship. They are not extraordinary gifts, but are of perpetual institution.

Fourthly, they are not ordained *directly* and *proximately* for the worship of God. They are so ordained that man should be the subject of their application, and that he by his reception of them should be sanctified. In order, however, to the removal of hindrances to their action his co-operation is required.

The distinguishing properties of the Sacraments of the Old Law were also four in number.

First, they were visible rites which were divinely instituted.

Secondly, they were signs and causes of *legal* sanctification and cleanness, and, as it were, a sacerdotal consecration of the people.

Thirdly, by means of this typical sanctification they were signs of the grace *to be conferred* by Christ.

Fourthly, they were also pledges and infallible promises of the grace that was to be in the New Testament.

In the Sacraments of the Old Law there was, in accordance with that economy, in place of the signification of *present* grace, the signification of *future* grace. In place of *theological* sanctification there was *legal* sanctification. They were *efficacious* of the latter in the present, and they were

prophetic of the former in the future. In this is constituted the essential specific difference between the Sacraments of the two divine Testaments.

13.

Throughout the whole of the Old Testament, we must distinguish the *spiritual economy* from the *particular covenant*.

The *spiritual economy* was the *destination*, enduring even *after* the fall of the human race, of mankind *to a supernatural end* of eternal beatitude, and the promise and *bestowal of the grace* which was necessary in order to man's attainment of this end. The *particular covenant* was that which was promised to and begun with the patriarchs. It was entered into more distinctly and expressly, and was completed with the people of Israel, through the ministry of God's servant Moses. This covenant consisted of precepts, ceremonies, and temporal promises. These were adapted to form and preserve the peculiar people of God as such, in order that by means of that covenant the *spiritual economy* might be more easily and perfectly preserved, and might as time went on be farther unfolded.

The first economy was instituted in Paradise. It was *universal*, and belonged to the whole human race. It was *eternal*. It was only in the fulness of time to be perfected, and it was never to be abrogated. It was *spiritual* as regards both end and means.

The Old Testament, so far as it was ceremonial and typical, was, in comparison with the New Testament, a preparation and introduction thereto. It stood to the Church of Christ as the Church on earth stands to the Church in heaven. As the Synagogue of Moses was a pedagogue and preparation for the Church of Christ on earth, so is that Church a preparation for the Heavenly Jerusalem. It stands midway between the ancient shadow, and the future consummation. The Sacraments of both

Testaments being in both Testaments chief institutions, there must be a correspondence between them in accordance with the characteristics of each of the two economies. St. Paul distinguishes the *shadow* in the Old Testament—the *image* in the New—and the *reality* of which the visible institutes even of the New Testament are an image. The manifestation and enjoyment of the reality, without the veil of signs and without an image, we have yet to look forward to. By the *shadow* man is led to the image, and by the *image* he is led to the full possession of the *reality*. The New Testament in comparison with the Old is as the substance to the shadow. In comparison with the future consummation, it is as the image to the reality.

14.

To return to Jesus Christ as He is, in His Sacred Humanity, the Centre and Key of the sacramental system of the entire Church of God—that is to say, the Church of God as it comprehends both divine economies, the economy of the Old Law as well as that of the New,—we premise as certain that the order of reparation or restoration which began with the promise of a Restorer immediately after the Fall was *universal* on the part of God, and extended to all men.

As, apart from, or antecedently to, sin and the Fall of the human race, it was the will of God that all men should be saved if only they would co-operate with grace received, so did God's universal will of man's salvation persevere after the Fall. It is since that date a *universal will of restoration*, or a will that all men should be restored and healed from sin.

Hence the divine will and desire to constitute a Second Adam as the Head of the whole human race. He was to be a Man taken from among men, and a Restorer of the men who fell in the first Adam. In this Restorer there should

be provided a remedy for sin for all men, so far as God is concerned ; and that in a manner adapted to human nature and to human society, through union with His merits, and engrafting into Him, or incorporation with Him, as He is the Head of the restored race.

There was, therefore, instituted in the promised Restorer and Second Adam a *restored people of God* and Church of God, in like manner as the fallen human race was contained in the first Adam. The first Adam is called by the Apostle the form and type of the Second Adam. Both Adams have families, and there is this difference between the two families ; in the natural family, or society of the fallen race, men are constituted sons of Adam by natural generation—whereas they have to be transferred into the supernatural family or society of the sons of God, or aggregated to the restored People of God. This is not done without supernatural acts, either their own acts, if they are capable of them, or the acts of the Church.

Given, then, that the divine will of restoration was universal from the first promise of the Restorer onwards, it follows that there must have been in every age, and within the reach of all men, sufficient remedies to free men from sin. There must have been, in view of the as yet future merits of the Restorer, prepared for all *adults*, sufficient graces, at least internal graces, so that by their own supernatural acts of faith, hope, and charity, they might arrive at justification. There must also have been prepared for *infants* a remedy, so that, by means of the acts of others, they should be engrafted into, or aggregated to, the People of God ; and thus, as members of the Church, justified in view of the merits of Him Who was to be its Restorer and Head. God could not, consistently with His universal will of the restoration and salvation of all men, deny to human beings all opportunity of such aggregation during the time that they remained destitute of the use of

reason, since lack of reason presents, in the nature of things, no hindrance to engrafting into, or aggregation to, the Church or People of God. But if it is granted that they could have been inserted or incorporated by means of the acts of others, as members of the Body of the Faithful or People of God, it follows that they might have been made partakers of purification from sin and justification, in view and by virtue of the future merits of the Restorer. These belonged to the People of God in order to their sanctification, and there would have been no obstacle or hindrance in the infants themselves to their own justification. God's universal will of salvation extends to all of whom He, the One God, is the One Creator and Lord, and of whom Jesus Christ is Head through the nature assumed or to be assumed by Him. It extends, therefore, also to human beings while yet in their infancy, and it did so extend in every age. This universal will of salvation would not have so extended unless there had been at all times provided such a remedy as should, without co-operation of their own, of which they were incapable, but by means of the co-operation of others, bring infants to incorporation with the People of God, and so, through the future merits of Christ, to justification and salvation. If the application of this remedy was in certain cases hindered by second causes, wisely ordained for other ends, the hindrance was not of the direct will of God. It occurred *by the permission* of God, and so did not exclude or contradict His antecedent and conditional universal will of the salvation of all infants in every age.

The engrafting or incorporation of infants into the People of God, and so as members into Christ, as the Head of that People, which is His Body, fell to be effected by a religious act on the part of those under whose guardianship the infants were. This act was, of the nature of the case, a profession and embracing of the true faith in the name of the infant, and a signification of desire to be reckoned among the

faithful People of God. It could not be a *merely internal* act. There was required a manifestation and external sign, both because the act was done in the name of another, and also and chiefly because it was an introduction into the *visible* People and Church of God. In the external act or sign itself there was not, in virtue of divine institution, any worth or efficacy by reason of which, and by means of which, God should infuse sanctifying grace into the infant and remit his sin, such as there is in the Sacraments of the New Testament. The ancient sign signified immediately only the faith of the Church of God in the Christ Who was to come, and the embracing of this faith by the infant and his aggregation to the Faithful People under Christ the Restorer. At least mediately, however, it prefigured Christ the Redeemer Who was to come, and His redemption which He was to effect. God, in view of the future merits of Christ as Head and Restorer, infused grace into the infant, inasmuch as that infant now, albeit by means of others, professed the faith and was enrolled in the People of God and Church of the Faithful, in order to whose sanctification God, in accordance with His merciful promise, accepted the as yet future merits of Christ their Head.

To sum up, the aggregation of the infant to the People of God was effected by a visible sacramental sign. In this aggregation the faith of the Church was applied to the infant, so that he was now and henceforth reckoned, and that also before God, as among the faithful. This faith was, in accordance with the divine promises, a sufficient disposition for the sanctification to be imparted by reason of the future merits of Christ. *God* was therefore the *efficient cause* of the infant's sanctification. The merits of Christ were the *meritorious cause*. The *faith of the Church*, as transferred to the infant, was a disposition and, in a manner, an *apprehension*, or *embracing*, of the merits of Christ. The sacrament *was not the cause of sanctification*, but was the

instrumental cause of aggregation to the People of God. It was in itself a sign only of sanctification and of Christ the Sanctifier.

Under the law of nature, when the external constitution of the whole People of God was less evident, and the mutual connection of its members was less strict, and the whole external worship was less determined, any religious rite whatsoever which was of itself adapted to the idea of a sign sufficed for the reception of infants among the members of the Body of the Faithful which, by the first promise of the Restorer made in Paradise, was instituted under the as yet future Christ its Head. We need not wonder, therefore, that in Scripture and tradition this sacrament of the law of nature is not found determined.

When, however, by the institution of God, and His covenant entered into by Him with Abraham, there was formed a *peculiar* People of God—which was afterwards further formed through the ministry of Moses, and with manifold laws and rites which regulated the external worship of God—then by ordinary law the offspring of Abraham could not be adopted into the People of God—in the general and wide sense of that People in accordance with the promise made to Adam—save by adoption into the *peculiar* People in accordance with the covenant made with Abraham, and the institution made through Moses. Adoption into this *peculiar* People could not be effected, in the case of male children, save by means of circumcision. For these circumcision was by ordinary law the determined sign and sacrament of adoption into the People of God.

For the infants of other nations, and for the female infants of the house of Israel, for whom divine positive law had not determined any peculiar sign, there remained the sacrament of the law of nature. There does not appear to be any reason why this should not also have availed for the male infants of Israel who were in danger of death before

the eighth day appointed for their circumcision, or when from circumstances, as in the Desert, their circumcision had to be deferred.

The Sacraments of the Old Testament, such as circumcision, the eating of the Paschal Lamb, the lustrations and expiations, and the initiation of priests, consisted, as they were instituted, solely of *things* and *actions*. If *words* were used, the use of them was of only human institution, or they did not at least essentially belong to the idea of the sign, and they were not prescribed in sacraments, but only in other ceremonies of the divine worship. Words are certainly adapted, above all other signs, for distinct signification, but they are not necessary to the notion of a sacred or sacramental sign. There was a certain congruity in the less clearness and determination of the sacramental signs of the Old Law, since the whole of that economy was as yet imperfect. Its faith was not explicit, and its types were not a full and historical description, but only foreshadowings of things to come, and of the future Restorer and His Testament.

The Sacraments of the New Testament, on the other hand, being not shadows, but the very image of the realities, are constituted by clearer signs, especially as regards their principal signification, which is not of things future, but is of present sanctification. All of these sacraments consist, therefore, not solely of symbolical things and actions which shadow forth, but, along with these, of *words*, or the equivalents of words, which signify and consecrate.

It is indeed in accordance with the divine wisdom and providence that the signs in sacraments should be such as are adapted to signify, but they derive their real efficacy as signs of sanctification, and their value as fundamental elements of the visible Church, and essential rites of the divine worship, not from their previous fitness, but *from their positive institution*. The signs in sacraments are,

therefore, not *natural* signs, or signs which of their own nature signify grace. Neither are they merely *arbitrary* signs, or signs which, apart from any similitude in themselves to the thing signified, are instituted to signify it. They hold between these two a middle place, as being *by a certain analogy* adapted to signify, and as deriving *from institution* their reality as signs and sacraments.

The great and fundamental or essential difference, however, between the Sacraments of the New Testament and those of the Old, or between the Christian Sacraments and all other sacred rites whatsoever, is that virtue and efficacy which is singular and proper to them. By means of them as by instrumental causes, and in virtue of the visible sign itself, or external sacred rite performed in accordance with the institution of Christ, sanctifying grace is conferred on those who, receiving the sacrament, place no hindrance to the entrance of that grace.

15.

By an obstacle or hindrance to grace we mean an *evil disposition* of soul which is either absolutely and in itself, or at least in accordance with the present providence of God, hostile to the infusion of grace. There may be, besides this positively evil disposition, a *deficient disposition*. This is an indisposition for the reception, not of grace absolutely, but of farther and more abundant grace. In this sense, and so far, such deficient disposition may be called a hindrance to grace. Both indispositions have to be distinguished from *ineptitude* for the reception of a sacrament.

Ineptitude arises from lack of baptismal character, as regards reception of all the other sacraments—from previous reception of sacramental character, as regards the sacraments which imprint that character—from sex as regards the Sacrament of Order—from bodily health or the state of infancy as regards the Sacrament of Extreme Unction—and

from invalidating or annulling impediments as regards Matrimony.

A hindrance to grace, properly so called, even supposing the validity of the sacrament, hinders bestowal of grace. It belongs to the moral order. Ineptitude belongs in a manner to the physical order, and hinders the validity of the sacrament *itself*.

The hindrance of indisposition to the infusion of grace cannot be taken away except by means of free supernatural acts of the person concerned, elicited by the aid of actual grace. By means of these, there is effected the *necessary disposition*, that is to say, an absence of incompatibility with the state of grace.

Hindrance to grace may in adults—for it cannot occur in infants—be of two kinds, corresponding to two classes of sacraments. In those sacraments which of themselves and of their own proper end are instituted for the remission of sins—and so for the bestowal of first grace, and which are consequently called *sacraments of the dead*, since their result is the resurrection of the soul from the death of sin to the life of grace—the state of sin is necessarily not a hindrance, since this state is supposed by those sacraments, the very end of which is to change the state of sin. The only hindrance to sacraments of the dead is impenitence for sin committed. The disposition necessary for the removal of this hindrance is therefore effected by acts of penance, or repentance from sin. For this is required faith, hope, and a will to arrive at the grace of God, and supernatural detestation of sin committed, with a will to observe the law of God.

In the other sacraments which are instituted for the farther sanctification of the already living members of Christ, and therefore for the bestowal of second grace, and which are called *sacraments of the living*, the only hindrance is *consciousness of the state of sin*. The necessary

disposition for the reception of sacraments of the living is therefore the state of grace.

But even supposing the state of grace, there may be, as we have seen, an indisposition which is a hindrance to the reception or bestowal of more abundant grace. The reason is this, that the sacraments—the value and virtue of which to sanctify is derived from the infinite price of the shed Blood and merits of Jesus Christ—have *no previously fixed measure* of sanctification determined as it were to a certain limit. Their virtue and efficacy extend indefinitely to the various degrees of grace. Hence God, in accordance with His providence, which wills our co-operation, applies the price of the Blood of Jesus Christ to the bestowal of grace by means of sacraments *in proportion to the disposition* of those who receive them. The more perfect their disposition is, the more abundant is the grace which He bestows. This is not to be understood as if more abundant sacramental grace were bestowed *as a reward* corresponding to the more perfect disposition as *meritorious* of such reward. A just man may indeed, by the acts of virtue whereby he disposes himself for a sacrament, merit at the same time, and in addition, an increase of *sanctifying* grace; but the increase of *sacramental* grace, which corresponds to the greater perfection of disposition, is *wholly through the sacrament itself* as it is an instrumental cause. The more perfect disposition is not a cause or a merit as regards *sacramental* grace, but is only a *condition sine quâ non* to the more abundant application of the merit of Christ in bestowal of more abundant grace through the sacrament. In the same way the disposition itself which is absolutely necessary in order to reception of grace is in no way a merit, but is only a condition apart from which sacramental grace will not be bestowed.

Now, while it is true that the dispositions, however perfect, of the receivers are in no way *causes*, but merely *con-*

ditions, of the bestowal of sacramental grace, it is as true that the sacraments by which grace is bestowed are not *mere conditions*, but are *real causes*. The sacraments cannot be *principal* causes of grace, or such causes as, by a virtue of their own nature proportionate to the effect, themselves inflow and act towards and result in the production of the effect. They are therefore *instrumental* causes, or causes such as are used by a principal cause in and towards the production of an effect, and which act by a virtue not their own, but derived to them from the principal cause. The sacraments are the *instruments* of God, Who alone is the *principal physically efficient cause* of grace; and they are the *instruments of Jesus Christ*, Whose merits are the *principal and prime moral cause of all and every grace*.

16.

Rightly and fully to understand the supernatural value and efficacy of the sacraments—and therein also the manner in which they are not mere necessary conditions, but true causes of the bestowal of grace—we must hold fast and never lose sight of the fundamental principle that the sacraments are, while being effected, *morally the actions of Jesus Christ Himself*. These actions He instituted in order to the application to individuals of the fruit of His Passion. These actions He Himself perpetually performs by means of ministers who are invested with and wield His authority. Hence there is in the sacraments the supernatural price and objective worth which, flowing from the merits of Christ, *demand*s the sanctification of those who receive them. They are, therefore, *moral* causes of the bestowal of grace. From the same principle it follows also that the sacraments are effectual signs, and, as it were, actual or real words of God the Sanctifier. Hence, as in other and extraordinary effectual words of God, so also in the sacraments *as the ordinary effectual words of God*, it is not the

passing sound of the words themselves, but *the abiding virtue* which, invisible in itself, is visibly manifested by the sign, that *physically* operates the effect signified.

If the ministry of teaching is exercised by the Church in the name and by the authority of Christ, much more does the Church and every minister of the Church bear morally the Person of Christ as His legate, in virtue of His institution and command, in all sanctifying rites, such as are sacraments. This *moral personation of Christ* by His ministers is most expressly manifested and clearly discerned in the consecration of the Eucharist, which is the Sacrament of Sacraments. In the Eucharist, as in a model or mirror, the action, in the name of Christ and as personating Him in the other sacraments, is beheld reflected. The words of consecration are, as St. Ambrose says, *the words of Christ*. They are the words of Christ, not merely as spoken by Him of old, but as instituted by Him to be perpetually repeated *as His* throughout the ages, and as uttered *by Himself* by means of His ministers in the consecration. The priest does not say, This is the Body of Christ, he says, This is My Body. When he says this he does not mean that it is his own body, but that it is, by consecration, and in the consecration through transubstantiation, the Body of Christ. The words are not his, but Christ's. Jesus Christ borrows, as it were, the priest's lips and tongue, his speech and language, for the utterance of His own words. They are human words, but they are the *human words of God*. They are words of the Word by Whom the heavens were made, and by Whom God made the world. They are words of that Word of Power by Whom God upholdeth all things in their being. They are words of the Word by Whom all things were made, says St. John, and without Whom was nothing made which was made, of the Word Who was in the beginning with God as a Divine Person, and Who, in virtue of His possession of

the one Divine Nature, was and is God. The words of the Creator of all things retain their creative power. The Word Who formed the mighty world and caused it to bring forth the wheat and the vine has power to change the substance of bread and wine into the substance of His own Sacred Body and of His own Most Precious Blood. This He does daily, and many thousand times a day, by means of men who personate Him, and lend their language to their Lord for the doing of the most marvellous of His works, the masterpiece of mysteries.

Jesus Christ, meriting by His Passion and Death the Redemption of mankind, merited also power to institute sacraments as His own sacred operations for the application of the price of His Precious Blood to individual human beings. The value of those sacraments as merited and instituted by Him, and also as principally dispensed by Him in person through His ministers, is wholly owing to and derived from the dignity of His Person, and the price of His Redeeming Blood. The sacraments *exhibit* before God the price of that Blood shed upon the Cross. By a law of the divine order of man's restoration, they *demand* from God the bestowal of grace on those who receive them, and who themselves place no hindrance to that grace.

Not only are the sacraments the actions of Jesus Christ, *as He is Man*, they are also the real and effectual and, to borrow the language of St. Augustine, the "visible words" of Christ in His Divine Nature. They are consequently the actions and "visible words" of the one Triune God. It is the divine virtue which, as the *physical* cause, produces and infuses grace. The outward and visible *expression* of the divine virtue and action is the visible sacrament, in a way similar to that in which the audible words of the Son of God—"Lazarus! come forth!" or—"Damsel! arise!"—were an expression of the divine virtue and operation which, *by physical efficiency*, raised the dead.

17.

The habitual grace, which is conferred by the sacraments, is not in itself and intrinsically different from the grace which can be acquired apart from sacraments. But the different sacraments have been instituted for different ends, and in a manner differ as regards the effect of grace which they severally produce. It therefore follows that there should be also some difference between the grace given by means of sacraments, and the grace given apart from sacraments. The only difference is this, that sanctifying grace is so given by each of the sacraments separately, as to have a *special relation towards the actual graces* which correspond with the *end which is proper* to each of the sacraments respectively. *Sacramental grace*, therefore, is none other than sanctifying grace bestowed by means of a sacrament, with a special relation of that grace towards *actual aids or graces*. This relation is established by the sacrament itself.

Besides the effect of sacramental grace which is common to all the sacraments, there is another effect which is proper to three sacraments—and that is what is called *sacramental character*.

Sacramental character is a created reality—that is to say, something not ideal, but real—which affects the soul, and essentially perfects and adorns it. It is not a mere external deputation or ideal relation, such as is constituted by the fact of having received a sacrament. It is a superadded physical reality which abides, and is permanent and indelible. It is imprinted on the essence of the soul, and is as indelible as that essence is indestructible and immortal. This superadded physical quality, which is distinct from grace, and which remains when grace is gone, consecrates the soul, seals it, and conforms it to Christ, so that the person can be discerned and recognized as specially

pertaining to the family of Christ. In this family of Christ, in its militant condition, there are three orders or states of human beings. To these correspond three distinct consecrations, or sacramental characters. As Jesus Christ is King, Prophet, and Priest, and as His Mystical Body the Church is at once a Kingdom, a Teacher, and a Priesthood, so in her there are the three states of His faithful subjects—those who obey His law—those who fight for His doctrine—and the ministers of His mysteries. Corresponding to these three states there is the threefold obligation, consecration, and conformation to Christ, which is effected by the three sacraments which imprint character—Baptism, Confirmation, and Order respectively.

This consecration to Christ by means of sacramental character is a participation of the Priesthood of Christ. It is an objective and essential sign and seal of power either to receive or to perform certain sacred things. Every power in the whole Christian rite of divine worship is a participation of the Priesthood of Christ, from which that entire rite is wholly derived. Sacramental character is therefore an assimilation to Christ as He is the Supreme Priest. This is also an assimilation to God, since every created perfection, whether in the natural or in the supernatural order, is a participation and shadow of the divine perfections. This assimilation is distinct alike from the natural image of God, in which man is created, and from the supernatural likeness to God, into which he is regenerated by grace. Men do not, and cannot, by any bestowal of offices, or delegation of authority, or adoption into family, effect aught of perfection in their fellow-men; nay, by such action they suppose perfections previously existing in them. God's beneficence, on the contrary, does not consist in an external benevolence, or imputation or deputation, but is exercised by a communication of *inherent perfections*. These, in proportion to their manifold diverse ideas and

degrees, are an assimilation to, and shadow of, His divine perfection. Hence as the divine adoption is, differing from human adoption, by means of an internal gift of the grace by which we are regenerated, transformed, and made partakers of the Divine Nature, so also the degrees, states, power, and distinction, constituted in the City of God by three sacraments are, differing herein from human deputation, effected by means of the real, physical, and abiding gift called sacramental *character*.

Sacramental character is not a gift which of itself sanctifies, and yet it has a relation to and *moral connection* with grace. God, so far as He is concerned, wills that grace should always be connected with spiritual power and character; and the character imprinted on the soul has a relation of fitness towards the bestowal of internal graces, and special guardianship on the part of good angels, and preservation from the temptation of demons.

The sacramental character which is imprinted by the Sacraments of Baptism, Confirmation, and Order, and which seals men as the children, as the soldiers, and as the ministers of Jesus Christ, does not exist in Jesus Christ Himself. In Him Who is Son of God by nature there can be no sonship by adoption, since sonship by adoption is incompatible with sonship by nature. In Him there can be no sacramental character, since that is a participation of, and a perfection derived from, His Supreme Priesthood, and the imperfection of derived participation is incompatible with the fulness of supreme sacerdotal perfection.

As in Sacrifice so in Sacraments, Jesus Christ, the one and only-begotten Son of God *by nature*, remains the one and only Mediator *by nature* between God and man. Adoring and supplicating, praising, reverencing, and giving thanks, propitiating and satisfying the Author and Giver of all grace by means of His Sacrifice of Himself, Jesus

fulfils one and the first part of His mediatorial office—His function on behalf of men towards God. He fulfils the second part of that same office—His function on behalf of God towards men—by the bestowal by means of sacraments of that grace, in virtue of their possession of which God's servants and handmaids are called and are God's sons and daughters.

III.

The Sacrament of Incorporation.

(BAPTISM.)

JESUS said to Nicodemus, the Pharisee and Jewish Prince, "Amen, amen, I say to thee, except a man be born again, he cannot see the Kingdom of God". This proposition was evidently in answer to a question which had been either implicitly or expressly put to Him by that Master in Israel. Nicodemus had recognized Jesus to be, as he called Him, a "Teacher come from God"—certified as such to his satisfaction by the credentials of His miracles, which proved that "God was with Him"—and he desired to learn from Him the way of entrance into the Kingdom of God.

The "Kingdom of God" had been the subject of their conversation, as we may most reasonably suppose, since from the outset of His public ministry Jesus was, as the Evangelists tell us, teaching and preaching in all the synagogues the Gospel of the Kingdom of God, and saying, "The time is accomplished, and the Kingdom of God is at hand. Repent, and believe the Gospel."

Nicodemus was perplexed with regard to the manner of entrance which Jesus indicated, and so Jesus, again prefacing His proposition with the "Amen, amen," which was a phrase by which the Jews of His day added special solemnity to their more important asseverations, continued, "Amen, amen, I say to thee, unless a man be born again of water

and the Holy Ghost, he cannot enter into the Kingdom of God”.

The subject-matter of this proposition naturally divides itself for consideration into—

1. A Kingdom, which Jesus called—the Kingdom of God.
2. Entrance into that Kingdom, and the way of entrance by means of new birth.
3. The manner of such birth, by means of water and the Holy Ghost.
4. The impossibility of entrance otherwise, or through any other gate.

The idea of a Kingdom of God upon the earth was not new to Nicodemus. He belonged to that race or family which was in a special sense *Populus Dei*—the People of God. The Jews gloried in their being the chosen, favoured, and peculiar people of God. With Abraham their ancestor, and with them in Abraham, God had made a covenant. They were the heirs of the promises, which God had made to them His children in him who was the Father of the Faithful. God had given a revelation and a law, and a system of divine worship guaranteed as well pleasing to Him, by means of the ministry of that Moses, His servant, whom He had made mediator between Himself and His chosen people. He had ordained also a mode of initiation or way of entrance into this special People of God. It was not sufficient that the Jews should be of the seed of Abraham, sprung from his loins. They had to submit to that circumcision which God had chosen as the seal of the covenant which He had made with the Patriarch. This was the initiatory rite, by which they were aggregated to the *Populus Dei*, the People of God, and so entered into the Kingdom in which God Himself was originally the one King, the sole Monarch. God had intended and willed His chosen Kingdom to be a Theocracy, and His People to have no king save Himself. It was only when they desired

to have, like the other nations, a human king, that He condescended to their desire, albeit it was to their hurt, since it was to the frustration of His original design.

Nicodemus was familiar also with the idea of a prophet. His idea of a prophet he puts into words when he describes Jesus as a "Teacher, come from God,—with whom God was".

Prophet after prophet had been sent by God to the *Populus Dei*, His chosen People, and thus by a succession of prophets, or "teachers come from God," the divine revelation had been gradually unfolded to them.

It was natural, therefore, that Nicodemus, discerning Jesus to be a prophet, should expect and desire to have from His lips a farther development and declaration of truths which he had already partially comprehended, and which themselves pointed towards some such development.

Listening to the teaching of Jesus, which was, as the Evangelist describes it, the Gospel of the Kingdom of God, his thoughts would converge towards that Kingdom as towards their centre.

The Kingdom which Jesus had in view in His conversation with Nicodemus,—as we gather from His subsequent teaching, recorded in other Scriptures,—was that society of men which He came expressly to found, and which He did actually found, and which He left behind Him on the earth, on the day when He left this earth for heaven. Of this Kingdom the Jewish people, the *Populus Dei*, the chosen People of God, was a type. It was to be a family, as was the family of the sons and daughters of Abraham. It was to be a theocracy, with a divine government under a divine sovereign. It was to be divinely taught by a divine teacher—a "man come from God". It was to be ONE and VISIBLE—visible, as composed of visible men—one, as those men should stand in relations of union with a man, who should be mediator between them and God. As the seed

of Abraham was one, as sprung from the loins of Abraham, so should this family be one by unity of generation from one common father. As Moses was mediator between God and the Jewish people, the special *Populus Dei*, so should there be a mediator between God and that still more special *Populus Dei*, of which the chosen people was the divinely chosen type. This mediator was to be not only as was Abraham, or as was Moses, he was to be also as was Adam. From Abraham *some* men descended, from Adam *all* men descend. By Moses was *one* nation taught, by the primitive revelation to Adam were *all* nations taught. The family of the second Adam was to embrace men of all nations. These were to form one kingdom, one *Populus Dei*, a people gathered out of every race and tongue. It was to be a divine family of God's human sons and daughters—taught by God, as their human Father—ruled by God, as their human Father—and moreover, begotten again unto God by God, Who had become that Man Who was to be *Pater futuri sæculi*, the Father of the age that in the divine economy was to be, when the fulness of the time was come.

This Man, the Divine Father of the human family of the sons and daughters of God, was to be all that Moses was, all that Abraham was, and all that Adam was, and He was to be more than were all the three. He was to teach—He was to rule—and He was to beget men again unto God.

He was to be Mediator in a sense immeasurably more complete than that in which they were mediators between God and men. This Mediator was the Man Who spoke to Nicodemus. Nicodemus recognized and acknowledged Him to be a "Teacher come from God". This granted, the natural reason of Nicodemus, of its own accord, imperatively demanded that he should therefore receive the teaching of this Teacher as divine, and believe in it with all the submission and unreserve of divine faith. The message of God was ministered to him by a mediator, who, as

invested with divine authority, had all the authority of Moses and the prophets.

Nicodemus professed himself persuaded that "God was with" Jesus. Jesus taught him that He was that Word of God, Who was from eternity with God, and Who was Himself God—that He was the second Adam, and the one Mediator between God and men—that He was the true Abraham, in Whom all generations of the earth should be made blessed—that He was that Prophet of Whom Moses spoke, and Who was sent to teach all nations, to be King of kings, and Lord of lords, and Prince of the rulers of the earth, Whose realm should extend from sea to sea, and of Whose kingdom there should be no end.

Such is the Gospel of the Kingdom of God. This Gospel, preached by Jesus, Nicodemus was, by the exigence of his own reason, compelled to embrace, since he had already—on the evidence of miracles, which he allowed that no man could work unless God was with him—professed his faith that Jesus was a "Teacher come from God". Hence his desire for entrance, and his solicitude to know the way into this Kingdom of God.

2.

That the way of entrance into the Kingdom of God on earth is external and visible follows from the fact that the Kingdom itself is visible, as composed of visible men. The King Himself stood there visibly before Nicodemus. Jesus asserted that the way into the Kingdom, and the mode of entrance thereinto, was by means of birth, and birth which is not that birth through the gate of which a man enters visibly into the world of men. The birth of which He spoke is a new or second birth. It is akin to, and resembles, but essentially differs from, that natural birth which is common to all men.

Jesus allowed the idea of second birth first of all to root

itself in the mind of Nicodemus, until he apprehended not only the *existence* of a visible Kingdom of God upon the earth other than the Jewish people of God, but also that the *only way of entrance* thereinto was by a man's being born again.

He permitted in the thought of Nicodemus the natural difficulty to present itself, and this that disciple expressed by the objection of his question—"How can a man be born when he is old? Can he enter a second time into his mother's womb, and be born again?"

3.

The idea of the visible reality of this second birth, as of necessity to entrance into the visible Kingdom of God—and the resemblance between it and natural birth—having now rooted itself in the mind of Nicodemus, Jesus proceeded to direct his thought in its progress towards the fulness of the truth in which He would have him to believe.

Again He solemnly affirms the impossibility of entrance without being born again, and then declares that the second birth, which is the gate of entrance, is by means of water and the Holy Ghost—"Amen, amen, I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the Kingdom of God". In a word, He taught Nicodemus the doctrine of Christian Baptism, as it is the gate, not only of other sacraments, but of the Kingdom itself, the visible Church of Christ on earth.

Nicodemus did not yet fully grasp the divine doctrine. He answered, "How can these things be done?" Jesus referred him to those truths with which, as we have seen, his mind must have been, or ought to have been, already familiar. They were truths which he not only must have known, but must himself have taught, the truths contained as foreshadowed in Judaism. Judaism was a divine though incomplete religion, and it was given by God as a pedagogue

to lead men to Christianity and Christ. "Art thou a Master of Israel, and knowest not these things?"

4.

The same idea of initiation into a society—which is included in incorporation into and with the Church of Christ, as it is the mystical Body of Christ, or that body of men as members, of which He as Man is Head—is presented to us under another aspect by other words of Jesus.

In His discourse to His disciples on the evening before He was crucified, He said to them: "I am the vine, you are the branches. As the branch cannot bear fruit of itself unless it abide in the vine, so neither can you unless you abide in Me. He that abideth in Me, and I in Him, the same beareth much fruit, for without Me you can do nothing." A vine with its branches forms a visible, continuous unity, one homogeneous whole. The branches are necessary to the vine, in order to its integrity, its symmetry and completeness, but they are not necessary in order to its existence and life. Union with and in the vine is necessary to the branches, not only in order to their fertility and fruit-bearing, but in order to their life. There may exist a living vine without branches, but there cannot be living branches apart from the vine, from which they derive their life. Hence the necessity for incorporation into Him Who is the True Vine, and this we are not left to gather as a consequence. Jesus asserts it in express words: "If any man remaineth not in Me, he shall be cast forth as a branch, and shall wither, and they shall gather him up, and shall cast him into the fire, and he burneth". Jesus Christ in union with His Church is the Vine with its branches—one living whole. If any other branch is to live with the life of that whole, it must be engrafted thereinto. This engrafting is a *visible operation*, as visible as is the vine, and as is the branch to be engrafted.

5.

St Paul drives home the same truth by means of the similitude of another living whole. It is a whole which does not live with merely vegetable life, as does a vine, but which lives with animal life, as does a human body. Writing to the Romans, he says: "We, being many, are one Body in Christ, and each one members one of another". And the mode and rite by means of which we are incorporated, or are made members of that one Body, He declares, in writing to the Corinthians, to be Baptism: "As the body is one and hath many members, and all the members of the body, whereas they are many, are yet one body, *so also is Christ*, for in the Spirit were we all *baptized into one Body*. You are the Body of Christ." Finally, this Body of Christ he identifies with the Church of Christ. In his Epistle to the Ephesians he says: "No man ever hated his own flesh, but nourisheth it, and cherisheth it, as also Christ doth the Church, for we are members of His Body. Christ is the Head of the Church. He is the Saviour of His Body. He loved the Church. He delivered Himself up for it, that He might sanctify it, cleansing it by the laver of *water* in the *word* of life."

6.

In these latter words of the Apostle we find expressed the matter and form of Christian or sacramental baptism. St. Augustine says: "What is the baptism of Christ? Take away the water, there is no baptism. Take away the word, there is no baptism." The *matter* of the sacrament is water, as applied to the body of an unbaptized human being, by way either of immersion, or of pouring, or of sprinkling. Any one of these is a sufficient sign of the inward ablution of the soul, which is signified by the outward ablution of the body. The *form* of the sacrament consists

in the words: "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost". These words express the action of the minister—the person to be baptized—and the principal cause in whose name and by whose authority the baptism is given.

The ordinary and proper minister of the Sacrament of Baptism is a bishop or priest. A deacon may baptize by delegation, and as an extraordinary minister. In case of necessity, however, any human being, come to the use of reason, man or woman, Christian or infidel, may baptize. Even apart from necessity, and when the act on the part of the layman is unlawful, it is, nevertheless, valid if, using the proper matter and form, he intends to do that which Christians do in baptizing, whatever that may be, and this even if he himself should not believe in either the necessity, or the efficacy, or the effects of the sacrament.

The Sacrament of Baptism was instituted by Christ Himself, and it is from His institution, and as it is ministered by Him, as its principal minister, that it derives its efficacy. He has indicated its necessity both by the commonness of the element which He has chosen for its matter, and by the number and kind of human instruments through whom He has deigned to exercise this function of His ministry. No element lies more within the reach of men than does that element of water which, by its contact with His sacred Flesh, He consecrated for ever to the mystical washing away of sin. The words, whoever may be the instrumental organ of their utterance, are His words in this sacrament. They are human words of God, and, as such, they are, with the laver of water, "the word of life".

The subject of the Sacrament of Baptism—or the person who is capable of being sacramentally baptized—is any human being who has not been previously baptized.

In adults, who have use of reason, three dispositions are necessary in order to their fruitful reception of this sacra-

ment. They must have: (1) faith in Christ; (2) a purpose to keep His commandments; and (3) in the case of those who have added to their original sin actual mortal sin, there must be at least that repentance, or hatred of and sorrow for sin which, to distinguish it from perfect contrition, is called attrition. In the case of infants, and of other persons who are incapable of exercise of reason, and consequently of actual sin, this is not required. Interpretative intention suffices in order to their reception of the benefit bestowed. Actual faith is not on their part necessary. The habit of faith suffices. This is infused into them by God through the sacrament itself. The place of individual actual faith is supplied by the faith of the Church into which they are by baptism incorporated.

7.

In considering the effects of sacramental or Christian baptism, the following is the order of our thought:—

1. Baptism effects incorporation into the Church of Christ.
2. Since the Church is the Body of Christ, this is incorporation into Christ Himself.
3. In this incorporation, since Christ is Son of God, is founded the adoption and heirship of the baptized, as sons of God.

The sacrament effects aggregation to that visible society which is *Populus Dei*, the People of God, and the Kingdom of God upon the earth, and which was called by Jesus "*My Church*".

But the Church of Christ is the Body of Christ. It is called, and *is* His Mystical Body. This Body in union with Him as its Head is *the Mystic Christ*. With Him it forms one living whole—one moral person. Incorporated into it, the baptized are brought into a moral oneness with Him its Head.

This oneness is, in the *moral* order, a oneness as real

as is the oneness, in the *physical* order, of the head and members in that living whole which is a human body—or as is the oneness of the branches with the vine into which they have been engrafted.

As is the oneness of Christ and His Church, so is the oneness of the life of His individual members with His life. As the life of a vine is one, and as the life of a body is one, so is the life of the True Vine. That Vine is the Mystical Body with Christ as its Mystic Head. With His life the baptized live. With St. Paul, in his Epistle to the Galatians, they can say: "I live, now not I, but Christ *liveth in me*"; and to them that Apostle's words to the Colossians apply: "Your life is *hid with Christ in God*".

Hence the oneness of the Church with Christ—although not a *physical* oneness, as is the oneness of His Sacred Head with His Sacred Members in the unity of that living whole, His natural human Body—is *more than a merely moral* oneness. Societies in the civil order are called bodies, and moral persons. But although the head and members of any one of these may be called analogically the head and members of one moral body, yet we do not say that the body, or its members, are the body or the members of the head. We do not say that, for instance, the State is the body of the King—or that individual citizens are members of the King—or that the army and the soldiers are the body and members of the commander-in-chief. Hence it does not suffice to say merely that the Church is *morally the Body* of Christ, since this expression does not denote the *inflow of life* to it from Him, and *to its members from Him* as He is its Head. Knowledge of the fact of this inflow of life—in addition to knowledge of the fact of the oneness of end and means and government which is included in the idea of a moral body—is contained in, and is derived to us from the mystery of the divine revelation. Therefore it is that the oneness of Christ with His Church is called not

merely a moral, but a *mystical* oneness—that the Church is called Christ's *mystical* Body—and that He, the physical Christ, may, in His oneness with, and as He is the Head constituting, together with His mystical Body, one living whole, be called—the *mystic* Christ.

8.

This incorporation into Christ, or engrafting into Him as He is the True Vine, is also, and under another aspect, a regeneration, or second birth. The incorporated or engrafted are *born again*. They enter into a family which is the family of God's human sons and daughters. The gate by which they enter is the Sacrament of Baptism. Hence St. Paul, who, in his Epistle to the Ephesians, called baptism "the laver of water in the word of life," calls it, in writing to Titus, "the laver of regeneration and renovation of the Holy Ghost".

The baptized, as mystically one with Christ, are, morally and *by adoption*, what He is, physically and *by nature*, in their relation to His Eternal Father. As He is Son of God by nature, so do they by the new birth of baptism become sons of God by adoption. He, in His Sacred Humanity, or the Man Jesus Christ, is Son of God, not by adoption, but by nature. He is Son of God by nature, not only as by nature He is the Eternal Word of God, but as He was in time *Verbum caro factum*—that self-same Word made flesh. Adoption, predicated of the Man Jesus Christ, would imply division between the two natures of the one Son of God. It would infer denial of the hypostatic union of the two natures in His one Divine Person. Jesus is the one and only-begotten Son of God by nature, even as He is *by nature* the one and only Mediator between God and men. But as there are mediators *by office* between God and men in millions, so are there men in millions who are begotten again unto God *by adoption*.

“You are all,” says St. Paul to the Galatians, “the children of God, by faith in Christ Jesus, for as many of you as have been *baptized in Christ* have *put on Christ*. You are all one in Christ Jesus, and if you be Christ’s then you are the seed of Abraham, and heirs according to the promise.” Again, and still more explicitly, he writes to the Romans: “You have received the spirit of the adoption of sons, and if sons, heirs also, heirs indeed of God, and joint heirs with Christ”.

Heirship, therefore, or right to inherit, is a consequence of adoption. Children of the Family of God, and citizens of the Kingdom of God here on earth, we are heirs, and joint heirs with Christ of that Kingdom of God in heaven, which belongs to Him as He is the First-born, and Heir of all things. On possession of this Kingdom He for Himself and for us has entered through the gate of death. If we carry away with us from this life into the next the grace of our baptismal new birth, we shall carry therein the title-deeds to our heritage of heaven.

9.

Incorporation into Christ places us in relation not only with the Eternal Father, but also with the Third Divine Person—God the Holy Ghost. The “Laver of Regeneration” is the “laver also of renewal by the Holy Ghost”. We receive in baptism the “spirit of the adoption of sons”. The Holy Ghost effects within us both *faith* in the *truth*, and the *grace* that was *in*, and that came *by* Jesus Christ. He is the source of that filial faith, in virtue of which we apprehend that “now we are the sons of God,” and “cry *Abba*, Father”. He is the source also of that sanctifying grace which makes us holy with the holiness of Christ, and which He “sheds abroad in our hearts”.

This infusion of grace not only effects the remission of the guilt of all mortal sins, as does every infusion of

sanctifying grace—with which such guilt is as incompatible as is perfect darkness with perfect light, or as is death with life—but it effects also the remission of all sin whatsoever which it finds within the soul, actual as well as original, venial as well as mortal. It effects, moreover, remission not only of all the guilt, but also of all the debt of punishment which has been contracted by the sinner who is baptized, and which is due for any sin of his life previous to baptism.

The branch is, at the moment of its engrafting, good with the goodness of the vine; and fruit that should then be gathered therefrom would be fruit that is ripe for heaven. The member at the moment of its incorporation lives with the fulness of the life of the Mystical Body, which flows to it from its Divine Head, and, if severed in that moment from the visible Body by death in this land of the dying, it would be ready for immediate entrance into the Land of the Living. The regenerate, in the moment of his second birth, has, should he then pass through the gates of death, the right of birthright to heaven as his heritage without hindrance or delay.

10.

Other effects of baptism may be considered in connection with its necessity.

Baptism is not merely a spiritual privilege, and of counsel, it is of obligation and precept. The obligation to receive it is founded on the command of Christ, when He sent His Apostles to teach and baptize all nations. Baptism is, moreover, necessary to salvation, not only as it is of *precept*, but also as it is a *means* towards salvation as its end. In the case of infants, actual reception of baptism is necessary in order to their salvation (except in the case of those who are martyred), since infants are incapable of those acts, by which they might otherwise, co-operating with an actual

grace, be placed in that state of sanctifying grace, which is the necessary counterpart as it is the earnest and pledge of a future state of beatific glory.

In the case of adults, this necessary state of grace is possible previous to their actual reception of sacramental baptism. Adults may come to that sacrament already justified. They are capable of an act of perfect charity, or of an act of perfect contrition. That act is an act of perfect charity as it bears relation to the sin from which it is a turning towards God. This turning is an effect of which the Holy Ghost is the principal cause. It is a result of His operation along with the sinner's co-operation. It produces the principal effect of sacramental baptism. That effect is an infusion of sanctifying grace, as that grace is remissive of the sin which it finds in the soul. This infusion of grace as remissive of sin suffices, therefore, for salvation, when the adult is hindered from actual reception of the Sacrament of Baptism. He who said, "Unless a man be born again of water and the Holy Ghost, he cannot enter into the Kingdom of God," and "He that believeth and is baptized shall be saved," said also, "He that hath My commandments, and keepeth them, he it is that loveth Me, and he that loveth Me shall be loved by My Father, and I will love him".

An act of perfect charity, as it is an act of perfect conformity of will with the divine will, and thus includes submission to every command of Christ, contains an at least implicit desire of that sacramental baptism, actual reception of which is prescribed by the command of Christ.

Moreover, an act of perfect charity includes desire of baptism also inasmuch as by sacramental baptism alone can certain supernatural effects be produced. Perfect charity implies desire of all supernatural effects for God's glory caused by the soul's salvation and sanctification.

Hence an act of perfect charity—which, as it regards sin,

is an act of perfect contrition—when made previous to baptism, is called the baptism *of desire*. As caused by the operation of the Holy Ghost, it is also called *Baptisma Flamini*s, the Baptism *of the Spirit*. It is so called to distinguish it from *Baptisma fluminis*, the Baptism of water and the Holy Ghost. This alone is sacramental, and as a sacramental cause produces certain proper sacramental effects.

A third kind of baptism is *Baptisma sanguinis*, the Baptism *of blood*. This is martyrdom, suffered for the sake of Christ by an unbaptized person. It effects remission of all sin, original and actual, and not only of all guilt, but also of all punishment due for sin. "He that loseth his life for My sake," said Jesus, "shall find it."

But there are two effects of sacramental baptism which are not produced either by the baptism of the Spirit, or by the baptism of blood. They are results of what is called sacramental *character* in baptism. This character is a stable quality, indelibly impressed on the essence of the soul, for its adornment, and as a distinctive sign. In baptism the sacramental character which is imprinted on the soul of the person baptized is the distinctive mark or badge of the family of Christ. It distinguishes its recipient from all those who have not been sacramentally baptized, whatever may be the measure of grace which they have received, either through the baptism of the Spirit, or through the baptism of blood. It entitles him also to a special glory in heaven.

The second effect of baptismal character is that it gives capability and right to reception of other sacraments.

In this sense he that is least in the visible Kingdom of God is greater than was John the Baptist, when Jesus said, "Of men that are born of women, there hath not risen a greater".

Baptism is the Gate of the Sacraments, as it is also the

Gate of the visible Church of God on earth. No sacramental gift can be received by a person who has not been sacramentally baptized. No sacrament is valid which is ministered to an unbaptized person. The great Apostle had been baptized by the Holy Ghost before he was baptized by Ananias, but he had to receive sacramental baptism at the hands of his fellow-man. He who came to baptism already justified had to be incorporated thereby as a member of the Mystical Body of Christ—the visible Church—the people and kingdom of God, in which he was to teach and govern.

Mary was baptized by the Holy Ghost, in the first instance of her human being, with the most perfect of all baptisms of the Spirit. The streams of grace that made her glad who was to be the City of our God—and the first wave of which poured forth from Him, as from its source, into her soul in her immaculate conception—flowed with an unbroken current throughout her life, and made her life on earth one life-long baptism of the Spirit.

Mary was a martyr also, and more than martyr, for she is Queen of Martyrs. She was baptized with Christ's baptism of blood, although, like John her fellow-martyr, she did not shed her blood in death. She drank from the chalice of Christ's sufferings more deeply than did all the martyrs, and less deeply only than did her Son, the Man of Sorrows, Who drank it to its dregs.

It is certain, nevertheless, that Mary, already Queen of Saints and Martyrs, was baptized again with the baptism of water and the Holy Ghost, which alone is sacramental.

Mary was God's Eldest Daughter born to Him by the new birth of the baptism of His Spirit. Through the overshadowing of the same Spirit she became the Mother of God's Son, and she thus contracted a second and most real relationship with God, established by the enduring bond of a true motherhood. She ministered of her substance to her

Maker, and gave to the Son of God His Sacred Body with Its Precious Blood. This gift of hers He would return. He would return to her her flesh and blood, and return it not as she gave it, but as He received it, and as He made it His own, and deified it. Mary's communions of the future were the chief constraining motive in the mind of Jesus for His institution of the Holy Eucharist, as it is a sacrament, even as He came more to save and sanctify Mary than to save and sanctify mankind. But if Mary was to receive her Divine Son in a sacrament, she must approach that sacrament through the Gate of the Sacraments—that Sacrament of Baptism which in the divine economy is the Gate of God's visible Church and Kingdom upon earth.

Mary therefore was baptized. The Mother of God was thus a third time born again, and this that she might be engrafted into the True Vine, as its fairest and most fruitful branch—that she might be incorporated into the Mystical Body as that neck, to borrow the language of St. Bernard, which was in the words of her inspired ancestor, *Turris eburnea*, a Tower of ivory, and the connecting link between the various members and the Head. He and they with her together form the one living whole, the Mystical Body of Jesus Christ.

The mystery of Mary's baptism throws brightest light on that sacramental mystery by means of which her Divine Son—daily growing towards the fulness of His mystic stature and the maturity of His mystic manhood—builds up for God a people, and begets generation after generation of sons and daughters to the Eternal Father, Who alone could say with Mary of her Son, "Thou art My Son, to-day have I begotten Thee".

IV.

The Sacrament of Soldiers.

(CONFIRMATION.)

“HAVE you received the Holy Ghost since you believed?” was a question put by St. Paul to twelve men, disciples of St. John the Baptist, whom he found at Ephesus. These men, being disciples of John; were in a sense disciples of Jesus, inasmuch as John taught his disciples to believe in Jesus. St. Paul, learning that they believed in Jesus, supposed that they had been baptized with the baptism of Jesus, but not knowing whether as yet they had been confirmed, he asked them, “Have you received the Holy Ghost since you believed?” To his surprise they answered, “We have not so much as heard whether there be a Holy Ghost”. St. Paul was puzzled by this answer. Since baptism is given in the name of the Father, and of the Son, and of the Holy Ghost, they ought to have known at least of the Holy Ghost’s existence. They were adults, men come to the use of reason, and as such they could not have been baptized without previous knowledge, and profession of faith in the revealed mystery of the Trinity of Divine Persons. Belief in this mystery, as well as in that of the Incarnation of the Son of God, is necessary for a Christian man. This belief, if he has come to years of discretion, he ought to have before he is made a Christian by means of the Sacrament of Baptism. St. Paul asked the men therefore, “In what then were you baptized?” They answered, “In John’s baptism”. The case was now clear.

Twenty years ago they had gone up to Jerusalem, to keep the feast. There they had heard of John, and they had gone to see him. They had listened to his preaching, and they had been converted to belief in Him Whose coming he foretold. Before they left him, they had received baptism at his hands in the waters of Jordan. This baptism was not given in the name of the Father, and of the Son, and of the Holy Ghost; nor was previous knowledge of the existence of three Divine Persons necessary in order to its reception. Hence it was that they had no knowledge of the Third Divine Person. They had returned to their own land with their belief in Jesus, and since their return they had not received any farther instruction. St. Paul now taught them the revealed doctrines of the Trinity and of the Incarnation, the necessity of incorporation into Christ by means of sacramental baptism—and their right to the Sacrament of Confirmation. He taught them that by means of it they should receive the Holy Ghost, in like manner as He had been received, albeit visibly and without a Sacrament, by the first-fruits of the faithful, the little society of baptized believers who, as members in union with Peter as their visible head, formed the Body, or Church of Christ on the day of Pentecost. He explained to them that before they received the Sacrament of Confirmation, they must first have received the Sacrament of Baptism. That sacrament he administered to them, and then, laying his hands upon them, he confirmed them, and they received the Holy Ghost.

This is not the only instance of Confirmation that we find recorded in the Acts of the Apostles. We read that “when the Apostles who were at Jerusalem had heard that Samaria had received the Word of God, they sent to them Peter and John, who, when they were come, prayed for them, that they might receive the Holy Ghost. For He was not yet come upon any one of them, but they were only

baptized in the name of the Lord Jesus. Then they laid their hands upon them, and they received the Holy Ghost."

2.

We are not to suppose that this was the first time that the Holy Ghost had descended on those men, and had taken up His abode within them. Wherever in any soul there is habitual, sanctifying grace, there is the Holy Ghost the Sanctifier; and wherever the Holy Ghost is, there are also the Father and the Son. "If any man love Me," said Jesus, "My Father will love him, and We"—that is, I, My Father, and Our Holy Ghost, Who proceeds from Us, and is consubstantial with Us—"will come to him, and make Our abode with him." These Ephesian converts, disciples of St. John, had most probably received the Holy Ghost at the time of their baptism by John, although most certainly *not by means* of John's baptism. That baptism was only a naked and empty sign, signifying that which, apart from it, they had already received. This was the baptism of the Spirit, which consists in bestowal of the grace of contrition duly corresponded with on the part of its recipient. Listening to the penetrating preaching of the gospel of penance from the lips of John, their hearts had been pierced and filled with compunction for the sins of their past lives. They had seen what they had done to offend and injure the Divine Majesty, their Creator and Lord. Moved by the thought of His infinite goodness, they had not only sorrowed in the present, detesting their sins of the past, but resolved, from the same motive, not to repeat them, and never more to commit any deliberate and grievous sin in the future. Here was perfect and true contrition—the *baptism of the Spirit*. We have solid ground for believing that they had such contrition, since we have the evidence of John. He at any rate must have believed in the reality of their contrition, for otherwise he would not have baptized

them with his baptism. His baptism signified the effect of previous baptism by the Spirit. Apart therefrom it would have been not only a mere ceremony, for more it could not be, but an empty ceremony, since it could not possibly signify with truth that which had not taken place.

All this St. Paul taught them, and he prepared them for sacramental baptism—or the baptism of water and of the Holy Ghost. This was that baptism which Jesus instituted, and of which He said to Nicodemus, the Pharisee and Ruler of the Jews—“Amen, amen, I say to thee, unless a man be born again of water and of the Holy Ghost, he cannot enter into the Kingdom of God”.

This baptism, like the baptism of the Spirit, confers sanctifying grace. It is not only an outward sign signifying, or, as in the case of John's baptism, signifying that which it does not effect, but which has already been effected; it is a sign signifying indeed, but at the same time effecting that which it signifies, namely, sanctifying grace.

A second instalment of sanctifying grace was therefore received by those Ephesian converts, by means of their sacramental baptism, in addition to the first instalment of the same grace which was bestowed upon them by their baptism of the Spirit. Both baptisms confer grace—the baptism of the Spirit apart from any sacrament—and the baptism of the same Spirit through and by means of a sacrament. But between those two baptisms there is an essential difference. There is no difference so far as sanctifying grace is concerned. Both baptisms effect it, and both baptisms are equally of the Holy Ghost; nay, it is conceivable that in a particular case, and by reason of the perfection of the dispositions of the penitent, a larger measure of sanctifying grace might be received by means of contrition, or the baptism of the Spirit, than is ordinarily bestowed by means of the sacramental baptism of water and of the Holy Ghost. But there is an effect of sacramental baptism which that

sacrament alone causes, and which is not produced either by the baptism of the Spirit, which is contrition, or by the baptism of blood, which is martyrdom. This effect is the impression of baptismal *character*. It is this character, stamped indelibly upon the very essence of the soul, which renders the baptized capable of the reception of other sacraments, and which establishes in them a right to the reception of other sacraments, and a special right to reception of the Sacrament of Confirmation, as that sacrament is *perfective* and *completive* of the Sacrament of Baptism.

3.

St. Paul calls the baptized “babes in Christ”; while St. Peter speaks of them as “new-born babes”. By means of the Sacrament of Confirmation these babes are brought to spiritual maturity, and arrive at their spiritual manhood. By Baptism they were born again, and became sons of God. By Confirmation the sons of God are made soldiers of Jesus Christ. The Sacrament of Confirmation is thus the complement and crown of the Sacrament of Baptism.

The Sacrament of Confirmation is *completive* of the Sacrament of Baptism. It brings to its perfection the special work which was begun in baptism. By means of baptism a man was made a Christian; by means of confirmation he is made a *perfect* Christian.

When we say that a man is thus made a perfect Christian, we do not mean that the work of divine grace is then or thereby *ended* within his soul—or that he is thereby made *morally* perfect—or that the grace of his confirmation is the last of the succours of divine grace that he is to receive. We know as a matter of fact that the work of divine grace is then only just begun—that instead of his being morally perfect, even the just man, who lives by faith, falleth seven times, and his absolute perfection is not to be attained on this side his grave—that he has day by day, throughout the

course of his natural life, gradually, and stone by stone, to build up the edifice of his spiritual life. But this we do mean, that by the Sacrament of Confirmation the *foundations* on which that edifice is to rest are laid in all their completeness and perfection; and that he is fully furnished with those graces which he requires in order not only to lead but to preserve that life of faith on which he entered through the gate of baptism.

4.

“The just man,” it is written, “lives by faith,” and again, “By faith we are justified”. Baptism was the means of our justification, for therein we received the gift of faith, along with those other graces which are associated with it, which are given in order to faith, or which have their root in, and spring from, faith. Hence baptism, as enabling us to believe and to exercise our faith, to grow in wisdom and develop in spiritual understanding, is called the sacrament of faith; and the baptized are called *fideles*—the faithful. In considering the *effects* of Confirmation we must—since that sacrament is completive of the Sacrament of Baptism, and is ordained to perfect the work of faith therein begun—regard them from the point of view of faith, and of man’s relations and duties, his difficulties and dangers, with regard to faith. We thereby discern man’s needs in this regard, and so we ascertain the precise *effects* of confirmation as supplying, and as intended and ordained to supply, those needs. Man has with regard to faith three relations, one relation of *duty*, another of *difficulty*, and a third of *danger*. He has a duty to perform, a difficulty to face, and a danger to be armed against.

His duty is not only to believe and embrace the faith, but to *profess* the faith—to fight for the faith—and to hold it fast. “With the heart,” says St. Paul to the Romans, “we believe unto justice, but with the mouth confession is made unto salvation.” Jesus also Himself said to His disciples

—“Whoso shall confess Me before men, him shall I also confess before My Father Who is in heaven; but whoso shall deny Me before men, him will I also deny before My Father Who is in heaven”. It is, therefore, a paramount duty, incumbent on every Christian, to confess the Christian faith, and to profess himself a Catholic, when occasion demands. In order that he may fulfil this duty, there is given to him a *special* grace by means of the Sacrament of Confirmation. He needs it, for sometimes this duty is attended with no little difficulty. Jesus, at the same time that He declared the duty of confession of faith, set forth the difficulties which may surround it. “Think not,” said He, “that I came to send peace upon earth. I tell you, No! but separation. For there shall be from henceforth five in one house divided, three against two, and two against three. I came not to send peace, but the sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law, and a man’s enemies shall be they of his own household. He that loveth father or mother more than Me is *not worthy of Me*, and he that loveth son or daughter more than Me is not worthy of Me, and he that taketh not up his cross and followeth Me is not worthy of Me.” Again, on another occasion, He said—and His words are startling in their strength—“If any man come to Me, and hate not his father and mother, and wife and children, and brethren and sisters, yea! and his own life also, he *cannot be My disciple*; and whosoever doth not carry his cross and come after Me cannot be My disciple”.

When a man’s duty of confession of his faith is attended with such difficulties, when he has to suffer for the faith, and by reason of his Christian profession, he has need of courage and of strength. This need is supplied by means of that *special* grace which he receives in the Sacrament of Confirmation. That sacrament gives him a real *right* to the

actual graces which he requires in the time of his need, in that hour of duty which is the hour of difficulty, in that moment when he is bound to confess his faith, and when in his confession of that faith he has to take up his cross and bear it after Jesus, and suffer for His sake.

This suffering may come to men in many ways. Thousands of men and women in all ages have been called upon to seal their testimony to the faith with their blood. Thousands more have had to suffer loss of worldly goods, and have been stripped of their possessions, and reduced from riches to penury. Others have been deprived of liberty, and left to wear their lives away in loathsome and lonely dungeons. But besides those who have lost goods and liberty and life itself by reason of their confession of the Christian faith—the martyrs and confessors of the Catholic Church—there are thousands more who, in our own day, as in all ages, have had to suffer for its sake. Theirs have been real trials, although they stopped short of imprisonment or death. There are the trials of civil and social and domestic ostracism—wounding of the hearts of parents, the forfeiture of life-long friendships, the rending of still more tender ties, loss of fortune and expectations, and sometimes even of the means of livelihood, loss of place and influence and the esteem of others, and the being regarded as a fool for Christ's sake. To men and women not a few, in our own day, and in our own land, profession of the Catholic faith has proved a very nailing of themselves to the Cross of Christ. It is objected to the Catholic religion by those who are outside the Catholic Church that it introduces dispeace into families ; that it comes between husband and wife, and parent and child, and interferes with temporal prosperity in a way that no other religion does. The impeachment is a valid one. Jesus foretold that so it should be. But it is an impeachment of Jesus Christ Himself. What the world proposes as an objection to the

Catholic and Roman Church is one of the very marks and signs that it, and it alone, is the one true Church of the crucified Christ. In this, as in so much else, that Church stands single and apart. Men may pass at their will from sect to sect, and take up one non-catholic religion after another, and it does not affect their position or their prospects in the world. The world cares not. But let a man make his submission to the one Catholic and Roman Church of God, and on the instant he is at enmity with the world that lies outside it. The world is up in arms. There is clamour and condemnation, opposition and resentment, and in one form or another he has to bear the cross after Christ. It is the world's unwitting testimony to the divinity of that Church which alone is one with Jesus Christ, and is identified with Him in His divine mission. Again, there is the world's sneer, and to some men it is harder to bear than is the world's frown. Some who stand stalwart in face of the fiery hail of persecution shrink shivering from the chill rain of ridicule.

Besides the difficulties which may surround man's duty with regard to faith, there is also with regard to faith a certain *danger*, and that is the danger of loss of faith, or of faith suffering damage.

We have enemies, and those enemies are powerful and malicious, sleepless and unwearying, and they would rob us of our faith. "Our warfare is not only with flesh and blood, but with principalities and powers, and wicked spirits in high places." The chiefest triumph of the devil is achieved when he succeeds in uprooting the faith from a human soul. Other triumphs may be as is the overthrow of an edifice, but this triumph is as the razing of its foundations from out the ground. Not that the devil can accomplish this, apart from our consent and co-operation, but he has an ally in the flesh within us, which is as a traitor within the fortress. We have lusts and passions which war against

the soul. There is a law in our members warring against the law which is in our minds, and striving to bring it into captivity to the law of sin and death. And besides the flesh within us, and the devil outside us, we have an enemy in the world, in the midst of which we dwell. An evil spirit worketh in the children of unbelief and disobedience, and through them on those with whom they are in contact. By the unbelieving we are tempted to disbelieve. We are tempted to feed on a poisoned literature. We breathe the poisonous atmosphere of a poisoned public opinion. To its level we insensibly and unconsciously tone down, and so, even when faith is not lost, it may, nevertheless, suffer loss. It may lose its firmness and simplicity, its strength and clearness. It may be weakened or obscured. To this danger men are exposed who live in the midst of an unbelieving world; and so to succour Christian men, when thus imperilled, there is bestowed a *special* grace by means of the Sacrament of Confirmation. That sacrament confers an increase of faith and fortitude, of courage and strength to *profess* the faith—to *suffer for* the faith—and to *hold fast* the faith.

5.

A good soldier must have both *strength* and *courage*. The one is of no avail without the other, the two must be found in combination. A man may be full of courage, and he may, nevertheless, be weak; while a man may be strong, and he may, nevertheless, be a coward. The soldier of Christ, who has to carry His cross in profession of His faith, must be both brave and strong. Nor is it a natural courage and a natural strength that will suffice and stand him in stead in the hour of conflict. He must be endued with strength from on high, and his courage must be from the Holy Ghost. He must receive by means of a sacrament that which the Apostles received apart from a sacrament on the day of Pentecost.

The Sacrament of Confirmation bestows not only an increase of habitual grace, which makes its recipient more holy than he was before, as do all the other sacraments, but it bestows also a *right* to actual graces in time of need. Observe, we do not say that it bestows actual grace, but that it bestows a *right* to actual graces, to be received THEN when they are needed. The actual grace is not bestowed at the time when the sacrament is received, unless it is then needed in order to profession of the faith. What is then bestowed is the *right to actual grace* in the future, and at the moment when its aid shall be necessary. The charter of this right, its guarantee and pledge, is the sacramental *character*, which is impressed and indelibly engraven by means of this sacrament upon the soul. This character is the sign manual of God, graven with the finger of God, the *Digitus Paternæ Dexteræ*—God the Holy Ghost, Who is the “Finger of the Father’s Right Hand,”—upon the soul. This permanent character is the perennial well-spring of spiritual strength to the soldier of Jesus Christ, while belief in, and reliance on, this ever-present aid gives him courage as well as strength. He knows that he is fighting, not unarmed, and not in his own strength, but in the armour of God, and with strength from the Holy Ghost.

It may be that he has had to fight the good fight of faith before his confirmation, and that he has fought it valiantly, and kept the faith. If so, it was certainly with the divine aid. But between his spiritual condition before confirmation, and his spiritual condition after confirmation, there is a difference. Before confirmation he fought as a civilian fights, who is compelled to fight by force of circumstance. After his confirmation he fights as a soldier by profession, who has enlisted and been enrolled for the very purpose of warfare in the cause, and beneath the standard of his Lord and Leader. Before confirmation he had right to actual graces in time of need, as all have right who are in the state

of habitual, sanctifying grace, and that in proportion to the measure of that habitual grace in possession of which this right is founded. After confirmation he has a *special* right to *special* graces for this *special* purpose—to enable him to make profession of the faith, whatever it may cost him. To these graces there is no limit. They include the grace of martyrdom, if he should ever be called upon in the divine providence to seal his testimony to the faith with his blood.

6.

Be it, however, remembered that those graces of confirmation, abundant to overflowing, and limitless in their might although they be, require, nevertheless, our co-operation, as do all other graces. They enable, but they do not constrain. They supply the necessary strength, but possession of strength does not compel its exercise. Just as a man may be strong in body, and may, nevertheless, fail to put forth his strength, and do the works of the strong, so a man may be strong in spirit with supernatural strength supplied to him from on high, and he may, nevertheless, fail to exert himself and put forth his strength, and do those things which his confirmation has rendered him capable of doing. He retains the perfect freedom of his will. The divine grace will not interfere therewith. It will not operate in him the effect for which it was given, without his free co-operation with it. It will not force him to fight, and it remains always possible for him to turn coward and traitor in the day of battle.

Should any soldier of Jesus thus prove faithless, the disgrace and shame of his cowardice and treason is intensified. It is no longer the faithlessness of the civilian whom circumstance alone compelled to fight, but the faithlessness of the soldier who, however faithless he may be, remains branded with the sacramental character as a soldier who has voluntarily taken service beneath the banner of Jesus Christ.

The spirit of a soldier of Jesus Christ should be not merely the spirit of loyalty, but the spirit of chivalrous devotion to his Lord and Leader. As the baptized should have not only the fidelity of servants, but the filial piety of sons, so the confirmed should have not the mere loyalty of a mercenary soldier, but the generous ardour of a noble knight. Begotten again by baptism unto God, they are noble by birthright, and, therefore, when they have been confirmed, they are not merely the soldiers, but the noble soldiers of Jesus Christ. Their deeds must, therefore, not belie their birth, and with their nobility of birth their ideas, their aspirations, and their aims should correspond. To those whose dispositions are thus noble, generous, and chivalrous, as becomes their birth and the career on which they have entered, the spirit of strength will be also the spirit of joy. Buoyantly will they rise superior to the difficulties that surround them, and with gladness in their hearts will they follow Jesus, carrying His Cross, as they profess His faith. Like the Apostles after Pentecost, when they were imprisoned and scourged for their profession of the faith, they will rejoice at being accounted worthy to suffer shame for the name of Jesus. Like soldiers, they will look forward to the triumph which succeeds the victory which ends the war, knowing that in precise proportion as it has fallen to them to suffer, shall it be given to them to enjoy. If at the close of life's campaign they should be tempted to repine at the allotments of the Divine Providence, as they review their sufferings of the past, it will be not because they have had to suffer so much for their profession of the Catholic and Roman faith, but because they were not accounted worthy to suffer more.

If we were habitually conscious of the stores of strength which are contained within the Sacrament of Confirmation, as it has been received by us, and of the reality of the rights to aid with which it has invested us, we should be

less faint-hearted. We should not make petition for that which the faith tells us we already possess ; but, on the contrary, make thanksgiving to Him “ Who hath anointed us, Who also hath sealed us, and hath given the pledge of the Spirit in our hearts ”. Then, while most keenly alive to our own frailty, we should be strong in faith, and quit ourselves like men, and endure hardness as good soldiers of Jesus Christ, ready with His Apostle even gladly to glory in our infirmities, that through them His power might be made manifest in us, and to say—“ When I am weak then am I strong, I can do all things in Him Who strengtheneth me ”.

V.

The Sacrament of Sacraments.

(THE EUCHARIST.)

THE revealed doctrine of the real presence of Jesus on earth and among men to-day is a compendium of Christianity. It brings to a focus the truths of the Christian faith—the objects of Christian worship—and the treasures which are in Christ.

That Jesus the Son of Mary is truly, really, and substantially present in the Sacrament of the Eucharist—or that that sacrament truly, really, and substantially, and not in sign only, or in figure, or virtually, contains the Body and Blood, together with the Soul and Divinity of Jesus Christ, and consequently contains the whole living Christ, the Incarnate Word—is a truth of divine revelation, and of Catholic faith.

Within the pale of the world-wide Church of God, the one Catholic and Roman Church of Christ, belief in the real presence of Jesus in a sacrament reigns supreme. The doctrine is imbedded, and rooted, and bears fruit in the minds and hearts of the millions of members who, together and in union with Him, compose that Church. With regard to the truth of this real presence of Jesus, there is, within His Church, no dispute, no doubt, and much less is there any denial. Denial of this doctrine she has rendered impossible, in the sense of incompatible with continuance in her communion. Everyone who says otherwise than as

she teaches on this matter, and as she has defined in her Council of Trent, she lays under anathema, that is to say, under the curse of God.

2.

The Sacrament of the Eucharist was instituted by Jesus Christ on the night before His death. He had eaten the Paschal Supper with His Apostles for the last time. The supper ended, He took bread from the table into His hands, and said: "This is My Body". He then took wine in a chalice into His hands, and said: "This is My Blood". Three of the four Evangelists record the action, and simply narrate the fact without attempt at explanation. Explanation or comment was not needed—the words of Jesus were clear. He had fulfilled His promise—and they understood its fulfilment in the light of the promise.

The promise had been made at Capharnaum, in presence of the multitudes whose minds He had prepared, by a miracle wrought on bread, for belief in the mystery of His own real presence under the outward appearance of bread. He there declared to His listeners that besides the meat that perisheth, there is a meat which endureth unto everlasting life which He, the Son of Man, would give them—the true Bread from heaven given by His Father—the Bread of God which cometh down from heaven, and giveth life to the world—Himself, the Bread of Life.

The Jews then murmured because He said: "I am the Living Bread which came down from heaven"; and they said: "Is not this Jesus the son of Joseph, whose father and mother we know? How then saith He: I came down from heaven?" Jesus not only reiterated His words—"I am the Bread of Life, the Living Bread which came down from heaven"—but unfolded their inmost meaning—"The bread which I will give is *My Flesh*, for the life of the world".

The Jews then debated among themselves, saying: "How

can *this man* give us *his flesh* to eat?" By these words the doubters and debaters themselves determined the issue. This issue Jesus met with statement after statement, each confirming His hearers' literal interpretation of His previous words, and reiterating those words with a nakedness which laid bare their literal meaning. Prefacing His declaration with the solemn asseveration, common among the Jews in confirmation of a grave and measured statement, "Amen, amen, I say unto you," He continued: "Unless you *eat the flesh* of the Son of Man, and *drink His blood*, you shall not have life in you—he that *eateth My flesh* and *drinketh My blood* hath everlasting life, and I will raise him up at the last day—for My flesh is meat *indeed* and My blood is drink *indeed*—he that eateth My flesh and drinketh My blood *abideth in Me* and *I in Him*—as the living Father hath sent Me, and I live by the Father, so *he that eateth Me*, the same also *shall live by Me*". These things He said teaching in the synagogue at Capharnaum. Many of the men who had been hitherto His disciples, astonished by this doctrine, said: "This saying is hard, and who can hear it?" and they went back, and walked no more with Him.

3.

Two points are clear, and the first is—that there can be no doubt what the men of Capharnaum understood Jesus to mean. The question, to begin with, is not—Were the men of Capharnaum right in what they understood? but—What did the men of Capharnaum understand? For answer we are not merely not left in uncertainty, or to conjecture, or to the process of our reason. We are driven into the corner of one conclusion with absolute certainty, and our knowledge is stereotyped in that certainty. The words of those men are like nails which have nailed our minds down to one, and to one only possible conclusion. They understood the meaning of Jesus in the obvious and literal sense

of His words. Apart from it, and had they understood Him to speak metaphorically, they would have had no difficulty. His words would not have been to them hard sayings which they could not hear, and they would not have objected—"How *can* this man give us his *flesh* to eat?" By His word "flesh" they understood Him to mean the visible, tangible, living, breathing, palpitating flesh of His body on which they gazed. Whether they were right or wrong is another question. This is what most certainly they understood. Their murmurings and debates have placed the fact beyond controversy. They have served their purpose, as did the malice of the men who sealed the sepulchre, and thereby supplied the most unimpeachable testimony to the identity of the risen with the crucified Christ. The words of the men of Capharnaum determined the issue as regards the impression left on their minds by the words of Jesus.

Another point is equally clear—that the conduct of Jesus shewed unmistakably that the literal sense, and none other, was that sense in which He meant and willed His words to be understood. Again, the question is not as yet—Is the doctrine of the real presence of Jesus in the Sacrament of the Eucharist a truth of divine revelation? but—Was this doctrine taught by Jesus of Nazareth? That it was undoubtedly taught by Him, we are bound, by all the principles of reasoning, and by all the rules of evidence, to believe and maintain. If the men of Capharnaum had been mistaken in their interpretation, Jesus would not only naturally and in His own interest have set them right, but He would have been bound to set them right. He would have been bound by every obligation of fidelity, of charity, and of justice. He would have been bound by fidelity to the divine message with which He had been entrusted, and in discharge of His office as a prophet of God. His function as a prophet was not merely to utter words which might be

true in some sense of which they were capable ; but to utter such words as should secure that the corresponding idea in His mind which they expressed should be impressed on the minds of those to whom He spoke. He would have been bound to set them right, by justice as well as by charity, and by both, as they concerned not men only, but Himself and His Father Who had sent Him. Instead, however, of any modification of His words, or any explaining of them away, we find Him deliberately and solemnly confirming them by adding words which necessarily developed and deepened in their minds, and in the same direction, the sense in which His previous words had been understood. What the doctrine of Jesus was, there cannot be any shadow of a doubt.

The further question with regard to the truth of His doctrine depends for its answer in our minds on what we believe about His parentage, and Who and what He was. The men of Capharnaum supposed Him to be the son of Joseph, as He was undoubtedly the son of Mary. They regarded Him as a human person, and as mere man. For this reason they rejected His doctrine as false. His claim was to them incredible, because it seemed to them impossible. We believe, with Peter, that Jesus is the Son of the living God. So believing we recognize and receive His doctrine as divine, and we say to Him with Peter : "Thou hast the words of eternal life". The words of eternal life are the truths of the divine revelation. Among them there is contained the central and cardinal truth of the real presence of Jesus in the Sacrament of the Eucharist.

4.

Having considered His words of promise of that presence, let our thoughts return to the institution by Jesus of the sacrament which verified His promise, We find ourselves in the guest-chamber at Jerusalem on a Thursday night. It was the night on which He was betrayed and sold. It

was the night before the day on which He suffered the shameful agonies of death by crucifixion. He was on the verge of His Passion. He was within a few hours of being nailed to His Cross. He knew it. His disciples are around Him. Their thoughts are intent on every word as it falls from His lips. He has eaten with them the Paschal lamb—the type of Himself, as He is the Lamb of God, Who taketh away the sin of the world. Celebrating with them for the last time the chief religious rite of the Old Law, He has buried that law. He proceeds to inaugurate the New Law by His institution of its central religious rite. He had long trained and prepared the minds of His followers for what they were to hear Him say, and to see Him do on that night. Some of them had been with Him at Cana of Galilee when He manifested His glory by the evidence of an exercise of His power over His creature of water, which converted it straightway into His creature of wine. All of them had been with Him on the mountain when He displayed His power over His creature of bread, multiplying it until five small loaves sufficed, and more than sufficed, for the feeding of five thousand men. The scene at Capharnaum, to which this mighty miracle was the intended prelude, must have been not seldom present to their minds. On the Thursday night, when they heard His words directed towards the bread which he held in His hands, the scene must have again presented itself, and stood out before their minds with a special strikingness, even among the many striking events which their eyes and ears had witnessed during the last three years. They must have recalled the startling character of His discourse on that day—the bewilderment and incredulity of His audience—His relentless, and what, in the case of any other teacher, might have seemed His almost reckless treatment of their difficulty, reiterating His hard sayings, and appearing to tax His ingenuity in order to make these hard sayings harder

still—and this in spite of the consequences in multitudes of men—who had followed Him from afar, and had remained with Him unfed until they were well-nigh fainting, and had hung upon His words—turning their backs upon Him, determined to follow Him no longer, and to listen to Him no more. Vividly, as in a picture, must His Apostles have recalled the sadness of His face, which expressed the sorrow of His heart, and the weary plaintiveness of His tone, as He put to them the question—“Will you also go away?” Their answer was in their minds on that Thursday night as it was on their lips that day at Capharnaum—“Lord! to whom shall we go? Thou hast the words of eternal life; and we have believed and have known that Thou art the Christ, the Son of God.” It was an answer the same as that which they made to His question, addressed at Cæsarea Philippi—“Whom do you say that I am?”—when Peter said: “Thou art the Christ, the Son of the living God”. There was therefore in their minds no question with regard to the *possibility* of the mystery. They thought not within themselves, How *can* this man give us His flesh to eat? Adoration excluded unbelief. They gazed awestruck on the human action of a Divine Person. They listened with that pious docility which leads to the “obedience of faith”. Like the words of the dawn of time, “Let there be light,” and “there was light”—like the words of the *Fiat* of Mary in the fulness of time, when the Word was made flesh, and dwelt unseen within her, words of that Word Incarnate broke the stillness of their expectation. On the instant in which these words were uttered the living Body of the Son of God was truly, really, and substantially present beneath the outward species of that bread which He had taken from the table into the hands of that self-same Body. “Behold My Body,” are words equivalent to those human words of God, “This is My Body”.

The words were divinely *declarative*. As such, they were

words of power to beget divine faith in those who heard them and who recognized them as words of God. The words were as divinely *effective*. They had all the efficacy of creative power to *effect* in the creature that which they at the same time declared to have taken place.

The Apostles beheld the first Eucharist in the hands of Jesus. In all that was visible they saw no change. By-and-bye they touched and tasted It. The organs of sense gave evidence that in everything that was an object of the senses there had been no change. There was also no change on the visible Body of Jesus. There was no change on Its hands, there was no change on that which those hands visibly contained. But, listening with the hearing of faith to the word of Christ, which is the word of God, they could see, with the vision of faith, behind the veil. There, with the eye of faith, they beheld Jesus, the "Hidden God".

The words of Jesus—"This is My Body—This is My Blood," when read in the light of the words of His promise at Capharnaum, require no farther argument to prove that they must be understood, and that He meant them to be understood, in their literal sense. Hence the Apostles, their minds prepared for the mystery, harboured no doubt. They asked no question. Hence also the Evangelists, in recording the mystery, confine themselves to simple narrative, as of a fact which required no farther explanation.

5.

The record of the incredulity and rejection of the hard saying, and of the desertion of Jesus by the men of Capharnaum, is sufficient answer to all who may say that Jesus, when He spoke of the eating of His flesh, and the drinking of His blood, and when He said, "This is My Body—This is My Blood," spoke figuratively and metaphorically, as when He said, "I am the door," and, "I am the true vine". These latter words are in their *obvious* meaning figurative

and metaphorical. As such they were instantly understood. They presented no difficulty. No man objected to them as hard sayings. Moreover, Jesus did not take a door or a vine, and say of either, as He said when He took bread into His hands—"This is My Body". Between the two sets of sayings there is no parallel. The sense of the one set is as obviously literal, as the sense of the other set is obviously metaphorical and figurative. St. Paul once and again assumes the literal meaning of the words of Jesus. He argues from His real presence in the Holy Eucharist, as from a central doctrine of the Christian revelation, and as from a fact which was undisputed, and about which there could be, in the minds of Christian men, no doubt. Writing to the Corinthians, he says: "The chalice of benediction which we bless, is it not the communion of the Blood of Christ? The Bread which we break, is it not the partaking of the Body of the Lord? Are not they who eat of the sacrifices partakers of the altar? The things which the heathens sacrifice, they sacrifice to devils, and not to God; and I would not that you should be made partakers with devils. You cannot drink the chalice of the Lord, and the chalice of devils. You cannot be partakers of the table of the Lord, and of the table of devils." The Apostle argues that those who eat the flesh which has been offered to idols participate in the worship of the demons whom those idols represent, and in sacrifice to them; even as we, when we eat the Holy Eucharist, participate in the sacrifice of the Body and Blood of the Lord. As we eat the flesh of Christ, and as the Jews ate the flesh of the legal victims, so did the Gentiles eat the flesh of an idolatrous sacrifice. His comparison supposes the flesh of Christ to be not less really eaten by the faithful than was the flesh of the victims eaten by the Jews and by the Gentiles respectively. Again, in the same Epistle, after narrating the institution of the Eucharist, as he had "received it of the Lord," St. Paul, supposing the

real presence of Jesus therein, as a known and undisputed truth, sets forth the grievousness of the sin of those who unworthily receive the Body and Blood of the Lord. The grievousness of their sin is derived, *objectively*, from that which is unworthily received, and thereby injuriously treated. *Subjectively*, it is derived from this, that the unworthy receiver does not "discern the Lord's Body," that is, that he does not practically esteem it to be that which it is. In the one case, he is "guilty of the Body and Blood of the Lord". In the other, he "eateth and drinketh judgment to himself".

Finally, when Jesus uttered the words which, in their obvious and literal meaning, expressed the doctrine of His real presence in the Holy Eucharist, He spoke not only under a sense of the deepest responsibility, but with full foreknowledge of what the consequences of His words would be. He knew that He had for audience not merely His Apostles, or the men of Capharnaum, but the millions of the one Catholic and Roman Church in all lands, and in every age. He knew that with one mind, which should be as if it were the mind of one man, they should believe in the truth which His words in their literal sense expressed; and that to this belief His words in their obvious sense must give occasion. Hence, just as, if the men of Capharnaum had erred in their understanding of His words, Jesus would have been the *author of their error*, so would He be also responsible for what would be that superstitious error which pervades the length and breadth of Christendom to-day with the omnipresence of an atmosphere. He would be responsible also for what would, in that case, be the foul idolatry which has sprung therefrom, and with which His Church is not merely honeycombed, but, we may say, alive. Denial of the real presence which Jesus promised in the sacrament which on the verge of His death He instituted is a blasphemy against the Son of God, as He is the Eternal Truth.

6.

Besides the *fact* of the presence of Jesus in the Holy Eucharist—which is of divine and catholic faith—the *mode* of that presence—or the *manner in which* Jesus is made present—is equally of faith.

Pius the Sixth, in his dogmatic Bull *Auctorem fidei*, declares that there are three distinct points which are of faith:—that, after the consecration, Christ is truly, really, and substantially *present* under the species—that the *substance* of bread and wine is no longer there, but only the *species* of bread and wine—and that the presence of Christ, and the ceasing of the presence of that substance of bread and wine, is effected by a *conversion* of the whole of the substance of the bread into the Body, and the whole of the substance of the wine into the Blood of the Lord—or, in one word, by *transubstantiation*.

Those three distinct points are required in order to an adequate statement of revealed doctrine. He who should affirm the first and second points only, without the third point, would be giving an inadequate explanation of the truth. If he should maintain that the first two points are sufficient, and that the third point may be regarded as a question which is open to free disputation, he would be denying that an article belongs to faith which has been distinctly defined as an article of faith by the Church in her Council of Trent.

The first point affirms a real *presence* of Christ—the second point affirms, in addition to this, the *absence* of the substance of bread and wine—the third point affirms both the first and the second—both the presence and the absence—and adds the *mode* whereby both are effected, along with the sanction of an ecclesiastical formula, which expresses that mode. The mode is by a *conversion*; and this conversion is rightly called—*transubstantiation*.

To affirm the first point is not thereby to affirm the second

and third points, as contained therein. Both may be denied by one who maintains the first. He who affirms the second point thereby affirms the first, but he may deny the third. Affirmation of the third point includes affirmation of the other two.

In inverse order, heretical denial of the first point includes denial of the two points which follow it. Denial of the second point includes denial of the third, but may consist with maintenance of the first point. Denial of the third point does not include denial of the first and second points, but is compatible with affirmation of both.

It is false to say that in affirmation of the real presence of Christ, and absence of the substance of bread and wine, there is already contained the *mode*, or manner in which both presence and absence are effected, since conversion of the one substance into the other is not the only mode by which the absence of the one and the presence of the other *might* be brought to pass.

It is necessary that we should dwell on those three distinct points, in order that we may have adequately, fully as well as clearly, before our minds the real presence of Jesus in the Eucharist, not as conceivably or possibly it might have been, but *as He willed it to be, and as it actually is.*

7.

To seal up and secure the true doctrine in its fulness, no word expressive of the real presence can be devised which is better adapted than is the word *transubstantiation*; since by no artifice of man can this word be distorted to any other sense. The word first came into use in the theological schools of the Church. When its fitness, as a term, had become generally recognized, it not only passed into universal ecclesiastical use, but was sanctioned, confirmed, and consecrated by the Church in the fourth Council of Lateran, and subsequently in the Council of Trent. It is enshrined

also in the Creed of Pope Pius the Fourth, which is the profession of faith which is made by Catholics on certain solemn occasions, and which is demanded of those whose office it is to teach and bear rule in the Church of God. It is one of those terms, whether words or phrases, which are universally regarded and accepted as *tesseræ*, or tests and touchstones of true belief in divine truth. As such, it is in the same category with the word *consubstantial*, which expresses and secures belief in the co-eternity and co-equality of the Son of God with His Father, as He is of the same divine substance and nature; and with the title of *Mother of God*, which, as applied to Mary, is a bulwark of the true doctrine of the Incarnation, as expressing the personal divinity of Jesus Christ, Who is her Son. The term "transubstantiation" can no more be objected to as a novelty, or the doctrine which it expresses be stigmatised as a new dogma, than can those other doctrines be regarded as having been open questions, before they were crystallised in *tesseræ*, the one at Nicæa, and the other by the Fathers of Ephesus. Those *tesseræ* are tests and touchstones of true belief in the revealed truths which they respectively express. A man who should refuse or hesitate to use them would thereby lay himself open to a well-grounded charge, or at least to reasonable suspicion, of heresy. To shrink from the use of the word "consubstantial" would argue Arianism. To refrain from giving to Mary her title of "Mother of God" would suggest Nestorianism. To refuse the *tessera* of "transubstantiation" would stamp a man as infected with Lutheranism, or with the virus of some other form of Protestantism. Refusal or hesitation with regard to a *tessera* of Catholic doctrine is an infallible sign, if not of heresy or misconception, at least of theological ignorance.

Regarded merely from the scientific point of view, and apart from its consecration through ecclesiastical use, and the defining sanction of the Church, the word *transubstan-*

tiation is the most proper and fitting term by which the mode of the Real Presence can be verbally expressed. It is the most proper term, because there is no other kind of conversion to which it can belong. It is the most fitting, or best adapted term, because by its signification and etymology it sets forth the definition of the thing signified.

8.

Transubstantiation may be defined as the conversion of the whole of the substance of the bread which is consecrated into the Body of Christ, and the conversion of the whole of the substance of the wine which is consecrated into His Blood, there remaining only the *species* of that bread and wine respectively.

This definition contains two propositions—that to the substance of the bread which departs, and under the species of bread which remains, there *succeeds* the substance of the Body of Christ—and that this succession is effected by a true conversion.

Conversion, or transmutation, in its general sense, is *the passing of one thing into another*. It implies two terms, the thing which passes, or the term *from which*—and the thing into which it passes, or the term *to which*.

Conversion may be either accidental or substantial. There is *accidental* conversion when the accidents alone are changed, but not the substance of the thing; as, for instance, when cold water is changed into hot water, the form and matter of the water remaining the same. There is *substantial* conversion when the substance does not remain the same, but either loses somewhat of its essentials, or receives somewhat which is essential; as, for instance, when flour is changed into bread, or when bread is changed into the substance of the human body, which is nourished by means of it.

The *substance*—which is that invisible and intangible reality which stands by itself under the accidents, and

supports them in their being, and to which they cleave—is greater in its reality than are the *accidents*. These, although visible and tangible, and objects of the bodily senses, cannot stand by themselves unsupported, but, in the natural order, and apart from miracle or supernatural intervention, require their connatural substance to which they may cleave. The word *conversion* therefore more properly belongs to a *substantial* transmutation than it does to an accidental transmutation.

Again, the more a substance ceases to be in the one term, and the more perfect the substance is which succeeds to it, and takes its place in the other term, the more complete is the conversion, and the greater is the title which the transmutation has to the name of *conversion*.

Transubstantiation is not only, as is apparent from its definition, a *substantial* conversion; but among all substantial conversions it holds a *singular* place of pre-eminence. It stands unique among conversions. Not only does the substance of the bread and wine, which is converted, cease to be under the accidents, as regards all its integral parts, and as regards that essential part of it which is called the substantial *form*—as happens in every substantial conversion—but as regards also that other essential part which is called its matter. This is not the case in other substantial conversions.

In order to conversion of one substance into another, there must be real and proper *succession* of the one substance to the other. There must be, not merely an extrinsic order of time, but an intrinsic *nexus*, or bond, or link of connection between the ceasing of the one substance under the accidents, and the succession of the other substance in its place under those accidents. It is in virtue of this succession that the ceasing of the previous substance is *demande*d; and that ceasing is ordained *in order to* the succession of the other substance in its place. Apart from such an

intrinsic bond of connection, there might indeed be the ceasing of one substance, and at the same time the beginning of another substance in its place, but this would not be a *passing* of the one substance *into* the other.

It is not necessary to the notion of conversion, or transmutation of one thing into another, that the term in which there is a ceasing to be should *totally* cease to be all that it was; as, for instance, that bread should cease to be as regards its accidents, as well as regards its substance. Neither is it necessary that the term which succeeds should then and there, and thereby, acquire an absolutely *new existence*. There may be true generation, although the person who is generated does not then simply begin to be, but has been already in existence. It was so in the case of the true generation, in the womb of Mary, of the Son of God, Who, as He is a Divine Person, existed from eternity. In like manner there may be a true conversion, even if the term which succeeds to the term which passes away should not then absolutely begin to be, but should have been already in existence in some other fashion or mode of being.

Mere *adduction*, however—as it may be called, to distinguish it from *production*, properly so called—or the bringing forward of a term which was previously in existence, will not suffice in order to the notion of true *conversion*. The term which was already in existence in another state or mode of being must be placed and made present by means of an action, such as would be sufficient in order to its *production*, if it had not previously existed.

Briefly, four things at most are required in order to a true *substantial conversion*, and these four are found in transubstantiation.

1. Some substance must *cease to be*—and in the Eucharist there ceases to be the substance of bread and wine.

2. Some substance must *begin to be*—and in the Eucharist

there begins to be the substance of the Body and Blood of Jesus Christ.

3. Something real and intrinsic which is common successively to both terms, to that which passes, and to that which succeeds, should remain in order to conversion in its most proper sense—and in the Eucharist there remain the accidents or species, which are successively common to both terms. Under these species there was previously the substance of bread and wine, and there is afterwards the substance of the Body and Blood of Christ.

4. There must be an incompatibility of coexistence of the two terms under the one common element. The presence of the one must necessitate the absence of the other. This is the intrinsic link of connection between that which ceases to be, and that which succeeds in its place. Such a link is necessary in order to the notion of a true substantial conversion, or transmutation of one substance into another. In the Eucharist the Body and Blood of Christ form the whole of that which is present under the accidents, by way of substance. They thus exclude the coexistence, under the same accidents, of the substance of bread and wine.

9.

The doctrine of Transubstantiation is contained in the Apostolic tradition—not simply as a bare tradition, but as a tradition in union with the words of Christ. His words are its foundation on which it rests. It is an explanation of the sense which underlies them, and it is a commentary on them. Listening to those words, and having them ever present to her mind, the Church has always been persuaded of the truth of Transubstantiation. This she distinctly declares in her Council of Trent.

When Jesus took bread into His hands, and said, "This is my Body," He not only affirmed that that which was under the species of the bread was His Body, but also denied that it was bread. The affirmation includes the

negation. If the substance of bread had remained under the accidents of bread, all that He could have said with truth would have been, "This is bread, and in this bread My Body is present". He could not have said, "This is My Body".

The pronoun *This*, directed towards the species of bread, demonstrates only the substance of bread which is connatural to those species, so long as that substance remains beneath them. It cannot without fallacy be transferred to demonstrate any other substance which is invisibly present along with the substance of bread. In the proposition "This is My Body," when the word *This* is uttered, and so long as it stands alone, and is not determined in its signification by the utterance of the predicate "My Body," it demonstrates that substance which is connatural to the accidents, that is to say, the substance of bread which is connatural to the accidents of bread. But when the proposition is completed by utterance of the predicate "My Body," the subject of the proposition "This" is determined in its signification, and must signify that Body, and that Body alone.

In order that the proposition should then be true, the words must have *effected* that which they signify, and must, in virtue of this efficiency, have necessitated the absence of the previously existing substance of bread. This is a true substantial conversion, and is therefore *transubstantiation*.

10.

It is of faith, as defined by the Council of Trent, that in the Holy Eucharist, after its consecration, there remain the *species* of bread and wine. The word *species* signifies, primarily, whatever is an immediate object of the sense of sight, and as such presents to us the invisible substance which underlies it. Secondarily, the word *species* signifies an immediate object of any one of the other senses. There

is no difference between species and *accidents* as regards that which both of those words signify. They stand for one and the self-same thing. The word *species*, however, expresses the idea of the thing *in its relation to our perception of it*; while the word *accidents* expresses the idea of the self-same thing *in its relation to the substance* to which it cleaves. In the case of accidents which do not actually, or as matter of fact, cleave to any substance as to their subject, it is more fitting to speak of them, not as *accidents*—since they have no actual relation of inherence, or cleaving to any substance—but as *species*, since they are really and actually seen. Hence we speak with greater propriety of speech, and we preserve greater accuracy of thought, when we say that the Body and Blood of Christ are present under the *species* of bread and wine, than we should do if we were to say that they are present under the *accidents* of bread and wine; although by both words we refer to one and the self-same object.

The accidents of a thing of their nature demand a substance, in which they may inhere, that is, to which they may cleave, and by which they may be supported in their being. Although accidents cannot, in virtue of the common laws of nature, exist by themselves, and apart from any substance to which they may cleave, there is nevertheless no antecedent impossibility of their being supported in their being by the Divine Omnipotence, apart from the intervention of any substance, as a second cause of their support.

Let us take a case in explanation, or illustration of this possibility. Resistance is a force which is not a substance. It is nevertheless real, and exists by way of an impulse or impetus. A substance, as of its nature tending and adapted to produce this impulse, is its active cause. The substance is distinguished from the actual impulse which flows from it, and which is produced by it. This impulse is

not nothing, but is a *real something*. It is not in itself substantial, but it is an *accident* of a substance. It is an incomplete being, a being which belongs to another being. In the ordinary course of nature, it is continually flowing forth from its substance, and is continually being sustained by it. But, inasmuch as it has in itself something of being which is distinct from the being of its substance, it is possible that it should be preserved in its being by God, even if its substance should cease to exist. What the substance, as a second and created cause, contributed to the being and preservation of its accident, that it is possible for God, as He is Creator and first cause of all things, if He so wills it, to supply. He will do so—not by Himself becoming the subject which sustains the accident in its being, as did the previous connatural substance to which it cleaved—for the creature cannot possibly inhere in its Creator as in a subject, since the creature would in that case be an accidental form of its Creator, which is absurd, but—as He is efficient cause in the singular and exclusive sense, that He is the one Creator and Preserver of all things in their being.

Further, as this resistance is distinguished really from the substance from which it flows, as an effect is distinguished from its cause—so is this resistance also distinguished, as it is itself in its turn a cause, from the effect which it produces either on our senses, or on bodies with which it comes in contact. The resistance is something intermediate between the substance of which it is an effect, and the effect which it itself produces on other things, and of which effect it is itself the cause. As distinct from both its cause and its effect, the resistance is itself *an objective reality*. It is not a mere modification produced in our senses, or on material objects. The same is true of other accidents.

This illustration may explain the *possibility* of the permanence of accidents apart from their natural substance. The accidents in the Eucharist are *species*, but they are not *spectres*. They are *phenomena*, but they are not *phantoms*.

11.

By means of our *senses* we immediately perceive only the *accidents* of bodies. It is by means of our *intelligence* that we apprehend the presence under those accidents of the *substance* that corresponds to them. As, in accordance with physical laws, the substance of bread and wine is demonstrated by the accidents of bread and wine, as present under those accidents, and when those accidents are changed we understand a change in the substance which is present under them; so in accordance with a sacramental law, which is constant and unvarying in its operation, the substance of the Body and Blood of Christ is, after the consecration, demonstrated by the accidents of the bread and wine, as present under them, so long as these have undergone no change. But if the accidents should have been so changed that, in accordance with the common laws of nature, they would demand the presence under them, not of the substance of bread and wine, but of some other substance, then there would be demanded the absence of the substance of the Body and Blood of Christ, since there would exist no longer that sacrament which was instituted by Jesus under the species of bread and wine. This sacramental substance having ceased to be present, the altered accidents, of their nature as accidents—and as left subject to the operation and demands of ordinary physical and natural laws—exact the presence under them of another substance such as should correspond with their altered character.

12.

From the conjunction of the substance of the Body and Blood of Christ with the species of bread—which is not a physical union of a subject with its accidents, but is a moral union, or is rather a *sacramental* union in order to the formation of a sacrament in its sacramental unity and completeness, or as it is one sacramental whole—we gather

what the changes in the species of bread are, which may be predicated of the Body of Christ—and what are those changes in the species which cannot be predicated of that Body.

Those changes which, although *per se* and primarily they are made in the species of bread and wine, nevertheless pass on to the Body and Blood of Christ by reason of the presence of the Body and Blood under those species, and their union therewith, may with all propriety and in their entirety be predicated of Jesus Christ. Thus we may with truth say that He is lifted up, distributed, eaten, and the like.

Those changes which belong to the species of bread and wine, regarded precisely as they are *something distinct* from the Body and Blood of Christ, which are present under them, cannot in any way be predicated of the Body and Blood of Christ. Thus we cannot say that the Body and Blood change their temperature, or become corrupted, or the like.

Those things which, although they properly belong to the accidents alone, are nevertheless conceived to belong to the accidents as they together with the Body and Blood of Christ constitute one sacrament, and so one whole, may be predicated of the Body and Blood of Christ, formally as the Body and Blood are present under, and demonstrated by, those accidents. Thus we may say that His Body is seen, and touched, and broken in the liturgical breaking of the Sacred Host in holy Mass. The reason is because the substance, which is under the accidents, which are the immediate objects of sight, and touch, and breaking, constitutes, along with those accidents, *one sacrament* and that sacrament is the Body of Christ.

The question of the natural nourishment of material organic bodies through reception of the Holy Eucharist,

lies in a nutshell. It is certain that it is not the substance of the Body and Blood of Christ which nourishes the body of him who receives them; and it is not the accidents of bread and wine by themselves which nourish him. Accidents cannot nourish, apart from their substance; and it is the substance along with its accidents which nourishes. But no nourishment is imparted from the substance, until there has taken place an alteration in its accidents. Hence, no nourishment is imparted to the body of the receiver of the Holy Eucharist, until there has taken place an alteration in its accidents, so that they are no longer the accidents of bread and wine. But as soon as they cease to be the accidents of bread and wine, there ceases to be present under them the substance of the Body and Blood of Jesus Christ; and in its place there succeeds another substance which corresponds to the accidents in their changed condition. It is this substance which, along with its own accidents, nourishes. It is not either the previous accidents, or the substance of the Body and Blood of Christ, that was present, in virtue of His institution, only so long as the accidents of bread and wine remained in that condition in which they would have been if they had inhered in, and been supported by that substance, which, in accordance with the common laws of nature, was connatural to them.

The vulgar cavils of those who object to the real presence of Jesus Christ in the Holy Eucharist, on the ground of alleged facts that men, through receiving it, have been nourished, or intoxicated, or poisoned, or that it has been consumed by and so incorporated into the inferior animals, betray their crass ignorance, not only of the true doctrine of Transubstantiation, but of the elementary principles of sound philosophy. Neither nourishment nor intoxication can be produced by any substance until after alteration of its accidents. As soon as there is alteration of the accidents in the Eucharist so that they are no longer the accidents of

bread and wine as these are apparent to the senses, Jesus Christ has ceased to be present under them. The substance which succeeds to the substance of His Body and Blood will nourish or intoxicate in precisely the same way as the substance which preceded the latter was capable of doing before it was converted into the Lord's Body and Blood. The case is different as regards poison. The poison is neither bread nor wine, and there has been therefore no sacramental change in its substance any more than in its accidents. It is physically united to the species of bread and wine, and is conveyed by means of them as paint would be conveyed by a painted host, and it is capable of poisoning. But as it has no intrinsic connection with the sacrament, and forms no part of it, it is not by the sacrament, or by anything that has ever formed any part of the sacrament, that the person who receives it is poisoned.

13.

That the whole of Christ is present under each of the species is a truth which is implicitly contained in the words of consecration, "This is My Body," and "This is My Blood". When the words "This is My Body" are uttered, there is declared and known to be under the species of bread the self-same Body of Christ which at that moment exists naturally in heaven, with all its intrinsic perfections. It is the *mode* of existence of the one Body, and the mode only which makes the difference between its existence in heaven and its existence in the Holy Eucharist. In heaven, or elsewhere outside the sacrament, it exists under its own species; in the sacrament it exists under another species. The one mode is its *natural* mode of existence; the other mode is a *sacramental* mode of existence. When the words "This is My Blood" are uttered, there is in like manner declared and known to be under the species of wine the self-same Blood of Christ

which is contained within His Body as it exists naturally in heaven. The only difference between the existence of the Blood in the veins of His visible Body and the existence of the same Blood in the chalice is in the *mode* of existence. His Blood exists naturally and under its own species in the Body which is enthroned in heaven; the same Blood exists sacramentally and under another species in the chalices of the Church on earth.

The Body of Christ is a human body which contains human blood, and is quickened by the indwelling of a human soul; and it is, moreover, united to divinity, and personally possessed as His own by the second Divine Person. The Body of Christ is, therefore, an actual part and an inseparable part of that whole which is Christ. It has its perfection *in* that whole, and *from* that whole of which it is a part. When a part, which is inseparable from that whole of which it is a part, is made present, there is thereby made present the whole itself.

In the words "My Body" there is a signification only of the *Body* of Christ. By those words there is not signified His Body either as *with* or as *without* His Blood, either as quickened or as not quickened by the indwelling of His soul; nor does the word *My* of itself signify that the body to which it refers is in personal union with the personal Word of God.

That which is demonstrated by the words "This is My Body" is, however, the Body of Christ as it is when the words are uttered, and taking into account the divinity of the Person Whose words they are, and the indissoluble character of the union of His two natures in His one Divine Person, there is always and necessarily demonstrated by the words "My Body"—His Body as it exists in its indissoluble hypostatic union with His Divine Person.

When the words "This is My Body" were uttered for the first time after the Last Supper, they demonstrated a

living human body, along with its blood, and quickened by its soul, but a body which was as yet mortal, and subject unto death. Uttered to-day, they demonstrate the same body, with its blood and soul, but as that body exists in its state of immortality and in the glory of its resurrection. Had the words "This is My Body" been uttered on the Saturday when Jesus lay dead in His sepulchre, they would have demonstrated the same Body, but bloodless and soulless, although nevertheless in undiminished hypostatic union with its person—the Divine Person of the Word.

14.

Christ is present as a whole throughout the whole of the species. He is at the same time present as a whole in every part of the species. There is in every part of the species, not a part, but the whole of the Body of Christ. As the human soul is in the human body which it informs, as in one whole; so the Body of Christ is in the species, throughout their continuity, as in one whole. As all the informations of the parts of the body by its indwelling soul constitute one adequate information of the whole body as it is one; so the presence of Christ under all the parts of the undivided species is one continuous presence, and not several presences, each adequate in itself, and independent of the other.

From the sacramental, and not natural mode of existence of the Body of Christ in the Holy Eucharist, it follows that therein He cannot *naturally* act on other bodies. His soul cannot naturally act on its own body, either in order to local motion, or in order to exercise of the external senses. The dignity of the Sacred Humanity, however, seems to demand—or it is at least certainly becoming to that dignity—that the Body of Christ in its sacramental state of existence, should have, in virtue of its subsistence in His Divine Person, and in a *supernatural* manner, the exercise of its bodily senses, such as those of sight and hearing. This is in

accordance with the scope and end of a sacrament, in which Jesus wills to enter into not only spiritual but also bodily intercourse with the faithful. It is at least most probable, and may be piously believed of Jesus in the Blessed Eucharist. In any case, His soul is capable of all acts which do not depend on corporeal organs and external things. In His soul, therefore, as it exists in the Eucharist, there are all the treasures of His infused knowledge, and of His beatific vision, and His soul can exercise all acts of will which spring from these. Formally as existing in the Eucharist, and by a special title, in virtue of the end of the institution of that mystery, Jesus beholds the whole life, both external and interior, of the Church, which is His Spouse, and all the actions and sufferings, both of His Church, as it is one whole, and of every individual member thereof. He beholds also, and, in a divine manner, feels all the thoughts and affections, the worship and homage, the injuries and sins of all men. He beholds also and, as it were, more nearly, the thoughts and affections and deeds, both good and evil, of His own faithful; and still more nearly, and, as it were, proximately, those of His priests and ministers. This He does by reason of their immediate relation to Him in this ineffable mystery of His love.

15.

It will be apparent, from the fact that the living human Body of Christ in the Eucharist contains His Blood, that, in order to receive the whole Christ, it is not necessary to receive Him *under both species*. The doctrine of the Church is one thing, and the discipline of the Church is another. Her *doctrine* has been, and is, and ever shall be the same, in every age and in every land. Her *discipline* varies, as it adapts itself to the circumstances and needs of the faithful at various times, and in various countries. For several centuries it was her general practice to communicate the

faithful under both species. This practice was not, however, even then without frequent exception. While the custom of the earliest ages of communicating newly baptized infants lasted, they received the Blood of Christ, and consequently His living Body which contains it, under the species of wine; since they were, by reason of their tender age, incapable of receiving His Sacred Body under the species of bread. When the Holy Eucharist was carried to the sick, and to the martyrs in their prisons, it was under the species of bread; and this for the obvious reason of the risk of accidental irreverence to the Precious Blood. These instances testify to that which is otherwise evident, namely, that to receive under both species was never held by the Church to be *necessary*. To affirm that reception under both species is necessary, in order to receive whole Christ, is virtually to maintain a heresy; namely, that the Body of Christ under the species of bread is bloodless, and therefore that Christ is there in a real state not of glorified life but of physical death. On this heresy the Church set her heel when, in her Councils at Constance and at Trent, she confirmed what had then become a common custom, and ordained that, in future, communion should be given under one species only. Her present practice is like an Easter Alleluia. It is a sign to the nations that "Christ is risen indeed," and that "death hath now no more dominion over Him".

Communion under both species is necessary only in the case of the priest who is actually offering the sacrifice of the Mass. It is necessary in order to the integrity of that particular *sacrifice*. It is not necessary in order to the completeness of any *communion*. All those, therefore, who simply communicate—not only the laity, but all priests, with the exception of the one who is then saying Mass—receive under one species. Their reception under one species is a visible and striking profession of faith in the revealed truth that he who receives the Body of Christ necessarily receives

therein and thereby the Blood of Christ, His Soul also, and His Divinity.

16.

The effect of the Sacrament of the Eucharist, which is proper to it as it is a sacrament, was declared by Jesus Himself in His discourse to the men of Capharnaum. It is that men may *have life*, and that this life may be *preserved* in them. It is a special and proper mode of communication, and of preservation of life, that He Who is the Author and Fountain of life should be made for men true meat and true drink, in order to men's nourishment and refreshment.

By means of the Blessed Eucharist it is effected that we abide in Jesus, and He abides in us. He therein communicates to us a supernatural life, which endures. As divine life is communicated to Him from His Father, so from Him, as from a fountain, is supernatural life derived to us.

By means of the Blessed Eucharist we are also ourselves more closely united, and more straitly bound together as members one with another, in one Body, under one Head. Because the Bread is one, "all we," says St. Paul, "being many, are one Body, who partake of that one Bread".

In other sacraments, elements which are objects of the senses, and which have been raised to the order of sanctifying instruments, are applied to us as it were *from without*, through that external part of our nature which is also an object of the senses; and thus the supernatural virtue and efficacy, which is in those elements, penetrates to our souls, and sanctifies them. By means of the Sacrament of the Eucharist, Jesus, Who is Himself the Author of sanctity or holiness, is received *within us*, and mingles Himself with our bodies, in order to unite us more closely to Himself, and to communicate to us a supernatural life which is derived from Himself to us.

This sacramental union is not an *effect* of the sacrament, but is the *application* of the sacrament, as it is the sign and

cause of that unity with Christ, whereby He abides in us, and we abide in Him. This oneness with Christ, which is signified and effected by the sacramental union, is a spiritual union through charity, whereby we as members one with another, and with our Head, are more straitly joined together, and are preserved in our supernatural oneness.

Further, from this abiding oneness with Christ—of the intensity, as well as the preservation, of which this sacrament is the cause—there springs our relation towards the future glory in the beatific life, and our vision of God and union with Him. Of this eternal life the Blessed Eucharist is not only a pledge, but is also an earnest. Through the intensifying and increase of our faith, hope, and charity, it gives beginning here on earth to that union, in order to the completeness of which it nourishes and prepares us.

The sanctifying grace which is bestowed through the sacraments of the New Law is in all of them of the same essential character. In every one of them, however, it has a certain proper relation. Hence the grace which has a special relation to a particular sacrament is called the *sacramental* grace of that sacrament. The sacraments of the dead—or the sacraments which exist for those who are dead in mortal sin—are instituted *per se*, not for the perfection, but for the commencement of charity. The sacraments of the living—or the sacraments which exist for men who are already in the state of grace, and who are living with its supernatural life—contribute towards increase of that grace, of which every sacrament bestows a fresh instalment. But every sacrament is instituted also for another end; and that an end which is peculiar to itself, and which is distinct from charity. The Sacrament of the Eucharist, on the contrary, is instituted not for any other end which is distinct from charity, but for the preservation and perfection of the union of charity itself.

In the Sacrament of the Eucharist, there is, as it were, the inmost centre of union through charity. To this centre the rays of other sacraments in a manner converge. Union with Christ through the other sacraments prepares men for the consummation of union with Him in this sacrament. In it He is Himself the Sacrament, and through the intimacy of His union with us He pours into our souls the abundance of His grace.

In this sense the Holy Eucharist is called the Sacrament of Sacraments. It is so called not only to express the excellence and pre-eminence of its sanctity over that of other sacraments, but also, and much more, to declare the relation and subordination of other sacraments to it.

There is required in the receivers of the Blessed Eucharist the state, or already existing life of grace. This is necessary of the proper and intrinsic idea of that sacrament. It is instituted for the nourishment of LIVING members of Christ, and not for life-giving to the dead. If it should sometimes effect remission of mortal sins, that is an *accidental* effect of this sacrament. It is not that end for which it was instituted. Remission of mortal sin takes place when a man receives the Eucharist in good faith and unconscious of the fact that he is really in a state of mortal sin, he being at the same time duly disposed for sacramental remission of sins by means of that attrition which, along with a sacrament, suffices thereto, although, apart from a sacrament, attrition will not avail to remission of sin, as does true and perfect contrition.

Remission of *venial* sins follows as an effect from the *principal* effect of the Eucharist. Of its own efficacy this sacrament destroys venial sins, which hinder the perfection of union through that charity, which the Eucharist is principally intended and ordained to promote. This effect supposes such dispositions in the receiver as are sufficient

to remove any obstacles to the remission of venial sins ; although those dispositions are not of themselves sufficient to effect the remission of even venial sins. Hence the Eucharist is called by the Council of Trent an “antidote, whereby we are freed from daily faults, and are preserved from mortal sins”.

Since a residue of debt of temporal punishment—which has been contracted on account of past sins, the guilt of which has been forgiven, and which residue still remains due to the Divine Justice—does not hinder perfection of charity, this debt is not cancelled or diminished by the sacrament directly, and in virtue of its own independent efficacy. It is cancelled or diminished *indirectly* through the dispositions and fervour of the receiver in his receiving of the sacrament. The Eucharist, as it is a sacrament, is instituted not to *satisfy* for *sin*, but to *nourish the soul*.

During the time that the Body of Christ remains really present within us—and that is as long as the species remain unconsumed—there is not a continuous bestowal of new degrees of grace, if the dispositions remain only habitual, or simply such as are compatible with the state of grace. It is, however, very probable, and it may be piously believed, that, during the whole of that time, fresh instalments of grace are continually being bestowed, and this in virtue of the sacrament, and of its own efficacy, if there are then new acts of actual disposition on the part of the receiver, and in proportion to the duration, or number, and perfection of such acts.

In other sacraments we have to consider the external rite, and in that external rite the supernatural dignity and efficacy which makes it to be that which it is. What that dignity and efficacy is in them, the Body and Blood of Christ are in this. There is not in the species themselves, and apart

from the Body and Blood of Christ, any dignity or efficacy to bestow grace. The species signify grace, indeed, but grace to be bestowed by Jesus Christ through His Body and Blood, with which they constitute *one sacrament*.

The Incarnate Word, during the years of His visible sojourn here on earth, wrought miracles, bestowed grace, and did other external divine works, in virtue of His divinity, indeed, but with the co-operation of His humanity, to which there was derived from His Divine Person a physical efficacy in order to the doing of those works. His sacred humanity was the *conjoined* instrument of the Word, or, an instrument in the sense that the hand is an instrument as conjoined with the body, while the axe in the hand is an instrument which is separate therefrom. In like manner, a physical efficacy is derived from the Word to His sacred humanity, as that humanity exists in the Sacrament of the Eucharist, in order to the sanctification of its receivers.

The Holy Eucharist, in a special manner, and of its end, produces effects also on the bodies of its receivers ; at least, mediately, through the gifts and graces which it bestows on their souls.

By means of these gifts the lusts of the body are bridled, and the more ample the gifts are, the more efficacious is the, as it were, overflow from the soul to the body. A man, thus sanctified in his compound nature, is, in a manner, even as regards the material part of that nature, made partaker of spiritual life.

Similarly, in the graces, both habitual and actual, which are bestowed through the Sacrament of the Eucharist, in order to perseverance in spiritual life, there is contained a preparation for the glorious resurrection of the body of the receiver. Moreover, Jesus regards the very flesh of those who worthily receive Him, and which is consecrated by its

contact with His most sacred flesh, as being, by a special affinity, His own flesh. Although our bodies, so long as they are temples of the Holy Ghost, Who continues to dwell in those who are in the state of grace, are also and thereby members of Christ, "of His flesh and of His bones," yet this mystical oneness of our flesh with the flesh of Christ receives its fuller consummation and, as it were, sacramental consecration through the conjoining of these our bodies with His glorified Flesh and Blood. In this union there are celebrated the nuptials of the Lamb with the Church which is His Spouse, and which is as yet on her pilgrimage, in the persons of her individual members who are wayfarers here on earth. There is no well grounded reason why we should suppose that there remains in our bodies, after our receiving of the Eucharist, any *physical* quality which, after the manner of a seed, contains the root of our glorious resurrection in the future. It is sufficient, as a pledge of that glorious resurrection, that Jesus should regard our flesh as His own flesh, and therefore as flesh to be conformed to the likeness of His flesh as to its model, in the glory of the resurrection. From the Eucharist, and as the Eucharist was instituted by Christ, and of His intention as declared by the words of His promise—"He that eateth My Flesh and drinketh My Blood hath everlasting life, and *I will raise him up at the last day*"—there is derived to the body of him who receives it a peculiar title and special right to glorious resurrection.

The affinity which Christ contracts with those who receive Him in the Eucharist, and in virtue of which affinity He regards their flesh as His own flesh, endures as a permanent effect in their bodies, and not merely during the time when He is substantially present within them. Hence the Fathers speak of our "consanguinity" with Jesus Christ, and of our being "concorporeal" with Him.

From our being of one flesh and blood with Jesus it follows that we are, in reality and not merely in name, blood relations of her from whom He derived His flesh and blood. The bond of relationship between the mother and her child, and the foundation of the maternal and the filial relation, is the fact of the oneness of their flesh and blood. By means of the Eucharist we are made one with that flesh and blood which Mary of the substance of her body ministered to her Divine Son. As truly as we are one with Jesus are we truly children of Mary. In precise proportion as the bonds of our oneness with Jesus are drawn closer, the reality of our filial relationship to Mary is intensified. We have right to call Mary "Mother," and we have a vested right to her maternal love. She has equal right to our filial piety, for if she had not willed to be made Mother of God, there would have been no Eucharist. To Mary and to the Divine Majesty we owe this nourishment of our souls. Day by day the veil of the sacred species grows thinner to the eye of faith, and a day will dawn when that veil of the Temple shall be rent in twain and we shall see Jesus as He is, and face to face. Then, and not till then, shall we realize what the Sacrament of Nourishment has done for us and for Mary, in the family likeness which it has wrought in us and in her to her Divine Son Who, once in her, and again in the Eucharist, made Himself the "Hidden God".

VI.

The Sacrament of Mercy.

(PENANCE.)

THREE of the four Evangelists—St. Matthew, St. Mark, and St. Luke—record that on a certain day Jesus sat teaching in a house at Capharnaum. He was surrounded by Scribes and Pharisees and Doctors of the Law. They had come from Jerusalem and from every town of Galilee and Judea. So great was the crowd of men to whom Jesus spoke the Word, that there was no room within the chamber, not even at the door.

By-and-bye there was brought a man sick of the palsy, lying on a bed, which was carried by four of his friends. Finding that they could not enter by the door, they ascended the roof, and, uncovering the tiles, let the sick man down, until he lay in his bed at the feet of Jesus. He, seeing their faith, said to the sick man : “ Son ! be of good heart ; thy sins are forgiven thee ”.

Some of the Scribes and Pharisees who were sitting by, hearing these words, began to think in their hearts, and to say, not audibly, but within themselves : “ Why does this man speak thus ? Who is this who speaketh blasphemies ? This man blasphemeth. Who can forgive sins save God alone ? ” Then Jesus, knowing in His spirit that they so thought within themselves, said : “ Why do you think evil in your hearts ? Which is easier, to say to the sick of the palsy, Thy sins are forgiven thee, or to say, Arise, take up thy bed and walk ? ” Then—and let His words be well observed, since they *declare the motive* of the miracle which

He was about to work, and *express the claim* to the reality of which that miracle was to be a testimony—" *That you may know that the Son of Man hath power on earth to forgive sins*"—He turned and said to the man who lay helpless before Him: "Arise, take up thy bed, and go into thy house". The man arose straightway, took up his bed, and walked and went his way in the sight of all, so that all wondered and glorified God, who had given such power unto men; and they were filled with fear, and said, "We never saw the like, we have seen wonderful things to-day".

This miracle proved Jesus to be what He claimed to be—a prophet of God. So did all the other miracles to which He appealed as to credentials of this claim. But on this occasion He made a further claim. It was twofold—to have *power to forgive sins*, and to have this power *as He was man*. That this was the motive in His mind which moved His will to work the miracle, we have the direct testimony of His own express words.

The Pharisees were undoubtedly right in believing that forgiveness of sins is the prerogative of God. Where they erred was in their unbelief, and in their misconception with regard to Him to Whose words of forgiveness they had listened.

To God alone it belongs to forgive sins. He alone has essentially and primarily power to forgive sin. He it is against Whom sin has been committed. On Him injury has been inflicted. To Him offence has been offered. It is His rights which have been set at nought. It is His commandment which has been transgressed. It is His will which has been contradicted. It is His honour to which dishonour has been done. God alone, therefore, can condone. He alone is Avenger and Judge—"Vengeance is Mine, I will repay," saith the Lord. Moreover, as God alone has right to judge, so He alone is competent to

judge. He alone is Searcher of hearts, from Whom no thought, or intent, or desire is hid.

The right to judge sinners and the power to forgive sins belonged to Jesus Christ, as He was God the Son of God, and that as really as it belonged to God the Father, or to God the Holy Ghost. The three Divine Persons judge, as they create and reign, not as They are three distinct Persons, but as They are the one only living and true God, the Divine Majesty, man's Creator and Lord.

But besides the power of Jesus, as He is God, to forgive sins, He claimed power to forgive sins *as He is also Man*. He wrought the miracle on the man sick of the palsy expressly in order that men might "know that He, *the Son of Man*, had power on earth to forgive sins".

Forgiveness of sins is an exercise of judicial power. Judicial power belonged to Jesus not only as He was Creator and Lord, and therefore Judge, but also as He was Man and, as Man, Mediator between God and men. He was Mediator, not by office merely, but by nature, inasmuch as His human nature was hypostatically united with His divine nature, and subsisted in His one Divine Person. As Mediator He was Prophet, Priest, and King.

As man, He was a Prophet. To Him it was given to declare divine mysteries which, apart from divine revelation, no man could know. "The Spirit of the Lord is upon Me, He hath anointed Me to preach the Gospel."

As man, He was a Priest, for, says the Apostle: "We have not a High Priest Who cannot have compassion on our infirmities, but one tempted in all things like as we are, yet without sin".

As man, He was also a King, with a kingdom *given* to Him, as He said, by His Eternal Father. As man, He had a *given royalty* in addition to that *essential royalty* which was His from eternity as He was the eternal God. His

judicial power as man, which includes the power to forgive sins, was a *prerogative* of His *human royalty*. He Himself declared to the Jews who sought to kill Him, because He said that God was His Father, and so made Himself equal to God: "The Father hath committed *all judgment* to the Son, and He hath given Him authority to execute judgment, because He is the *Son of Man*". So also St. Paul at Athens declared that God hath "appointed a day wherein He will judge the world in equity by *the Man* Whom He hath appointed".

2.

This truth of the power of Jesus, *as He is man*, to forgive sins, is the *fundamental* truth on which rests the doctrine of the remission of human sins by means of the Sacrament of Penance.

That which was given to Jesus as He was man He could exercise by means of the ministry or instrumentality of other men. He might associate men with Himself in the doing of His mediatorial work. That which was His *as He was man* He could bestow on other men, if it so pleased Him. That which was His as He was Creator, He could not bestow on any creature—and for this simple reason that it was not bestowed on His own created human nature. As man, Jesus was not omniscient. His human knowledge was as limited as His human mind, which contained it, was finite. As man He was not omnipotent. There were things possible to God which He, as He was man, could not do. As man He was not omnipresent. His presence in a place was circumscribed by the conditions of His human body. As man He was not eternal. Of Himself as He was man, He said: "The Father is greater than I". Of Him, as He is man, the Apostle says that a day shall come when He the Son shall be "subject to the Father". But all those powers which belonged to Him *as He was man*, and which were comprehended within that

power of which He said, "All power is *given* unto Me, in heaven and on earth," could be communicated by Him to men, in order to His own exercise of those powers, through the intervention of men as His instruments.

First of all—and as it is the foundation of all that is built upon it—we have His association and identification of men with Himself in His divine *mission* as He was the Sent of God. "As My Father sent Me, so send I you." His words are without qualification or reserve. They are so plain and clear, so express and precise, as to be unmistakable in their meaning.

Again, and as a result of His identification of His Apostles with Himself in His divine mission, there was His identification of them with Himself in His office of Prophet, or Divine Teacher, divinely sent to teach with divine authority divinely revealed truths. "All power is *given* unto Me in heaven and on earth. *Go ye therefore*, teach all nations, and behold! *I am with you* all days." As a consequence of their identification with Him He declared the coequal authority, or moral identity of their teaching with His own. "He that heareth you, *heareth Me*."

In like manner He associated His Apostles with Himself in His royal authority—in His power of jurisdiction, and legislation, and rule and government—"As My Father hath disposed to Me a kingdom, so do *I dispose to you* a kingdom". He gave His Apostles power to control the wills and actions, and to regulate the conduct, of their fellow-men.

These words of Jesus would have sufficed, even if there had been no other words of His, to shew that, in virtue of their association, identification, and oneness with Him in His mediatorial function, and so in His prophetic, priestly, and royal offices, His Apostles possessed also His *judicial* power—and consequently, as imbedded therein, His power of forgiveness of human sins.

That they possessed this power is evident, and for two reasons—first, because, as we have seen, it belongs to kings to judge, and to judges to forgive, and Jesus in making them kings had made them judges; secondly, because the fact of their possession of this power formed part of that divine doctrine which they, as prophets, were divinely chosen and called, commissioned and charged, to deliver with divine authority. St. Paul distinctly teaches the Corinthians—“God hath reconciled us to Himself *by Christ*, and hath *given to us* the ministry of reconciliation. He hath *placed in us* the word of reconciliation.”

But that there might remain absolutely no room for doubt, or for pretence of doubt, with regard to a point which is of such paramount importance and momentous consequence as is the question—Is there or is there not upon the earth, and through the intervention and ministry of men, a divinely ordained means for the forgiveness of sins?—that the answer should be not merely a legitimate inference, or even a necessary conclusion from undeniable premisses—God the Holy Ghost has placed it on record in so many words that Jesus actually did specially bestow that power of forgiveness of sins, which He as Son of Man possessed, on those men whom He had made His Apostles. To His Apostles He said, “Whose sins *you forgive*, they *are forgiven*”.

These words of Jesus place the matter outside the possibility of doubt or question in the mind of every Christian man—of everyone who believes in Jesus of Nazareth as a prophet of God, and who believes in the authenticity, genuineness, and veracity of the Gospels, to say nothing of the divine inspiration of those Gospels,—or who believes in the personal divinity of Jesus Christ.

That men, creatures of God, and sinners against God, should possess power to forgive for God their fellow-creatures and fellow-sinners, is *possible* from the very fact that that

power was possessed and exercised by Jesus Christ *as He was man*. That it was *actually bestowed* by Him on men, we have the testimony of His own words, and of the Holy Ghost Who inspired the recording of those words.

3.

We find, however, men in our own day, who, while content, or compelled to allow that the power of forgiveness of sins was possessed and exercised by the Apostles, deny that this power exists any longer on the earth. We Catholics are as divinely certain that this power does exist, and that it exists as really as it existed in the times of the Apostles, as the Apostles were themselves divinely certain that they possessed this power.

In the first place, we find the power claimed and allowed, exercised and sought after—by whom? By a multitude of men that no man can number, gathered out of every kindred and nation, and people and tongue, by men of every country under heaven, and of every race and language, by the millions who compose the Catholic and Roman Church, as it exists on earth and in our day.

Secondly, we find this power of forgiveness of human sins, as vested in men for the benefit of their fellow-men, claimed and allowed, exercised and utilised—for how long? Let us explore its origin, let us trace it to its source. We have to search throughout the nineteen centuries of Christianity, and we find it in the beginning. It existed from the first. There has never been an age in which this power has not been exercised, and in which men have not availed themselves of it.

Thirdly, what manner of men are those, or have those been, who have so believed and so acted? We find among them not only the poor and lowly, but the rich and great, peers and princes as well as peasants, kings and emperors as well as slaves. We find not only the unlearned and

foolish, but the wise and prudent—men wise indeed with wisdom from on high, but who also, along with that wisdom, possessed the wisdom of this world.

Peruse the chronicle of Christendom. Examine and cross-examine the Saints of every age. Did there ever exist on earth one single Saint of God who did not believe in the Sacrament of Penance, as it is the God-given means for the forgiveness of human sin, or one Saint who did not avail himself of that sacrament for the increase of his grace? Can one word, or can one whisper of denial or of doubt be found in the writings, or in the record of the life of any one single Saint of God?

And if it be answered that, although there are indeed no words of denial, it is nevertheless equally true that in the scanty records that remain to us of the earlier ages, we find no words of positive affirmation of the existence of this power—is it not a sufficient solution of this objection, that the very universality of the practice of confession, consequent on unquestioned belief in sacramental absolution, abundantly accounts for this silence? This argument is not only strengthened, but is signed and sealed as peremptory and irrefragable, when it is taken in connection with the undeniable fact that in the ages when, as all allow, the sacrament for the forgiveness of human sins was believed in, and frequented, enforced and made at stated times matter of strictest obligation, there was no reclamation of men as against a novelty, or innovation of man's devising, although confession involved not seldom a painful ordeal. It was universally regarded by them as a divine tradition from their ancestors in the common faith, and as embodying a divine doctrine delivered by Jesus Christ.

And, fourthly, who are they who deny the existence upon earth of a ministry of men for the forgiveness of human sin? Who are they who in these latter days re-echo the thought of the Pharisees, and say, not only within themselves, but

openly and with loud voice—"What is this blasphemy? Who is this that forgiveth sins?" and who plead in justification of their condemnation of the Catholic Church—"Who can forgive sins save God only?"

In the first place, they are men who can trace their religion into the past no farther than three centuries. They have for religious ancestors not Peter or Paul, or James or John, but Luther and Calvin, Henry and Elizabeth.

Secondly, they are men who are insignificant in numbers, not as counted apart and by themselves, but as contrasted with the millions and the myriads of Catholic Christendom.

Thirdly, whatever their collective numbers or their individual weight may be, these false witnesses against the doctrine of the Church of God, which is the doctrine of Jesus Christ, are men whose testimony agreeth not together. They are not at one with regard to the essentials of the faith, nay! they are at issue among themselves as to what those essentials are.

These arguments are trenchant, but they are not the foundations on which our faith in the sacrament for the forgiveness of human sins rests sure and steadfast. We believe in the existence of that sacrament simply because we are taught it with divine authority by that Church of God which preserves and proclaims the words of Jesus Christ. This suffices for the *obedience of faith*. When we seek *understanding* of that faith which we obey—and *fides quærit intellectum*—we look to Jesus, the Author and Finisher of that faith which is our spiritual birthright. We consider the reasons why Jesus was sent and why He came from heaven to earth, why He emptied Himself, veiling His divinity with the garment of our flesh, and was found in habit as a man. We consider His teaching and His work, what He said and what He did, and the means which He took to continue and perpetuate that work upon the earth after He had left this earth for

heaven. We see most clearly that if it was only the men of His own day who were to be taught by Him with divine authority—and that if it was only to His contemporaries that the words “Thy sins are forgiven thee” might be said with the same divine authority, then Christianity ceased, as did the visible presence of the Christ, on the day of His Ascension.

In like manner, if the power of forgiveness of human sins was to be exercised by Jesus Christ *through His Apostles only*, then Christianity, *as it existed in their days*, expired at the death of the last Apostle.

What would it avail us that men had such privileges in the past—that they had been “taught of God,” and had a sacrament for the forgiveness of their sins—if the self-same privileges did not lie equally within our reach in the present? We, severed as we are from that past by a chasm of more than eighteen centuries, should in this present be in the bondage of ignorance and doubt, and in captivity to the doctrines and traditions of men. We should be yet in our sins, or at least without guarantee and moral certainty with regard to God’s forgiveness.

Were there no Catholic and Roman Church upon the earth, or were there in that Church no Sacrament of Penance for the remission of sins, Jesus of Nazareth would have ceased to exercise that influence and action on the souls of men which He claimed and exercised while He was visibly in their midst. We should be deprived of that heritage which His words had led us to regard as indefeasibly our own. But He Who said to His Apostles that He would be with them all days to the consummation of the world has kept His promise. He has fulfilled His purpose by His institution of His Church, and in that Church by means of His sacraments. It was not to the Apostles *as to individuals*, and it was *not to Peter for his lifetime*, that Jesus gave the power of forgiveness of human sins. It was to His Church in them, or to them as personating His Church. It was to

the Apostles as they were the twelve foundations of His One Church, and to Peter as He was the living Rock on which those foundations were laid, that this power was given. His Church is His instrument for His utterance of His words, and for His exercise of His power. By means of His Church we not only hear the words of His doctrine, but we have His words of forgiveness applied individually to every sinner amongst us. He devolved His power on men, not to divest Himself of it, or because He would use it no longer, but in order that by means of men and their human ministry He might continue to exercise it, and never cease as Son of Man to have power upon earth to forgive human sins.

The reasons why we believe that Jesus of Nazareth was the Christ, and the Son of the living God, are the same reasons for which we also believe, as we profess to believe, in the "forgiveness of sins," and so believing, "hope for the life everlasting".

4.

It is an article of the Catholic faith, which is enshrined in the Catholic creed, that Jesus Christ, Who was crucified, dead and buried, Who is risen, and ascended, and sits at the right hand of God the Father Almighty, shall come again to judge the living and the dead. Of this His advent in the future and to judgment we have the same certainty as we have with regard to His advent in the past and for redemption. Jesus came to earth when the fulness of time was come, He shall return to earth on the last day of time, after which time shall be no more. He came to sow, He shall return to reap. He came to inaugurate His work, He shall return to finish it. On that day the mystery of His incarnation shall appear in the fulness of its interpretation, and shall receive the completeness of its crown. Jesus shall come then as He came in the past, as He is the one Mediator of God and men.

We have seen that His mediatorial office includes His office as Judge of men. In addition to His own words, and those of St. Paul with regard to it, we have the words of St. Peter, who declared that Jesus of Nazareth commanded His Apostles "to preach to the people, and to testify that it is He Who was appointed by God to be the Judge of the living and the dead".

Four truths are certain with regard to this matter: (1) that Jesus Christ shall come again; (2) that He shall come as Judge; (3) that all shall see Him; (4) and that all men shall be judged by Him.

Jesus shall come again from heaven to earth, as His angels said to His Apostles on the day of His ascension—"This Jesus Who is taken up from you into heaven shall so come in like manner as you have seen Him going into heaven".

He shall come again to judge. To this hath God "appointed" and "anointed" Him. All men shall see Him, for "every eye shall see Him, those also that pierced Him," says St. John in his Apocalypse; and Isaias prophesied that "all flesh shall see the Salvation (or Jesus) of God". And as all men shall see Him, so shall all men hear Him. He Himself foretold—"The hour cometh when all that are in the graves shall hear the voice of the Son of God". And all that see and hear Him shall be judged by Him, for, as He continues—"they that shall have done good shall come forth to the resurrection of life, but they that have done evil, to the resurrection of judgment".

In that last day of judgment the entire human race shall stand face to face with God the Son of Man, and the Mediator between God and men, and shall be divided into two distinct classes—the class of those who are in the state of salvation, and the class of those who are in the state of damnation—the class of those who are spiritually alive, and

the class of those who are spiritually dead—the class of those who, when they died the death of the body, were in the state of grace, and the class of those whose souls the death of the body found dead in mortal sin—the class of those to whom it shall be said, “Come, ye blessed,” and the class of those to whom it shall be said, “Depart, ye cursed”—two classes as distinct as are heaven and hell, and as is the right hand from the left hand of their human Judge, the Incarnate God.

In that day judgment shall be done with justice, and with justice untempered with any mercy. The day of mercy is in the past, and with it mercy is gone for ever. It is no longer in the power of Jesus to say—“I have compassion on the multitude”. The Sacred Heart is pitiless. In all that multitude it finds not one object of pity, or compassion, or mercy. Jesus is helpless as He is the Judge of justice. As the holy are entitled of justice to their eternal reward, so have the wicked bound Him by the law of justice to award to them the eternal retribution which they have freely and voluntarily entailed upon themselves.

Besides this general judgment of mankind, there is another and a previous judgment for every man. It is also a judgment of justice, untempered with any mercy. The Holy Ghost inspired St. Paul to tell us that “it is appointed unto men once to die, and after death—the judgment”. The Church of God teaches us that as there is a general judgment of the human race on the last day of time, so there is a particular judgment of every man on the last day of his life on earth. “After death—the judgment.” With life probation ends, and, probation ended, reward is due.

There is no room or reason for delay. The moment next after that of the death of the body is the moment of judgment for the disembodied soul. The soul finds itself outside its body, stripped of the garment of its flesh, rent

away from all its material surroundings, naked and alone in presence of its Maker. It has not to go far to find God. It has not to search for Him. It has not even to be summoned to His presence. It stands in the moment after death face to face with the omnipresent God. It can no longer dispute, or doubt, or ignore that presence. The presence of its Maker is brought home to it, and forced in upon it. It is penetrated and permeated with its sense of that presence. It is in the grasp of its consciousness of that tremendous presence. The things of sense are in the distance and in the past, absent and far away. The disembodied spirit is no longer in contact with them, they exercise no influence, and produce no effect upon it. There is, as it were, now nought dividing the ever-living spirit from its Maker, the ever-living God.

The soul disembodied by death realises adequately, and for the first time, its end, the reason of its creation, the purpose of its being, or, in a word, what it is to be a human soul. But among the thoughts which burst in upon its mind, there is one thought which is proper to that moment, and it is the thought of God as He is its *Judge*. The naked soul recognizes its Creator, its sovereign Lord, its supreme End, but the overpowering thought which floods and overwhelms it is the thought of God as He is its *Judge*, and that there before Him it stands for instant judgment. It knows, moreover, the nature of that judgment which it has to expect, for it knows the attributes of that God with Whom it has to do. He *was* a God of infinite mercy, He *is now* a God of an as infinite justice. The period of probation, the term of its life within the body, was the day of divine mercy, but that life is ended, probation is in the past, and now mercy is clean gone for ever. The line has been passed which separates the sphere of the mercy of God from the sphere of the justice of God. The moment of death was the point of intersection. That moment past, the soul,

that had been all its life up to that moment an object of the mercy of God, is then an object of the justice of God. During its period of probation, while the soul was yet in the body, there were no bounds to the mercy of God. There was no number of sins too great for Him to forgive, and no sin of such atrocity that He would not pardon it. He was a God patient and long-suffering, pitiful and of tender mercy, ready to forgive, nay, more desirous to forgive than any one of His creatures could be desirous to be forgiven. But now the day of mercy is in the past, and it is for the disembodied soul the day of the divine justice. Justice is as much an attribute of God as is mercy. Both attributes have each its own time and sphere. As during man's mortal life there are no bounds to the mercy of his Maker, so after his death there is no bar to the course of the divine justice. The Divine Judge will do judgment with divine justice, strict and impartial, passionless and pitiless as if justice were His only attribute, and as if He had no attribute of mercy. For a judge to give judgment with strict justice is for him to determine and give sentence in precise accordance with the evidence brought before him. The evidence in the case of a disembodied soul concerns the whole of its past life within the body, from the first dawn of reason to its last human act in the moment of death, every outward deed, every uttered word, every voluntary thought, every conscious and deliberate desire.

Every human being, says St. Thomas, is both an individual person and a part of that whole which is the human race, and hence there is due to him a double judgment. There is due to him a judgment after death when he shall be judged as an individual, and shall receive according as he has done in the body, although not entirely, since he shall receive in soul only and not in body. There is due to him another judgment, as he is a part of that whole which is the human race, in the universal judgment when in sight of all men

retribution shall be made in its completeness, and as it affects both body and soul. From both of these judgments of justice Jesus Christ came to deliver human sinners. He delivers them by an exercise of His power as He is man and mediator, sovereign and *judge*. The human sinners must be judged, but His will is to judge them not according to the laws of His justice, but according to the dictates of His mercy. Hence He has provided an anticipation of their judgment, so that they may be judged now in this present life, which is the period of their probation, and the day of His mercy. For this cause He has established upon the earth a *tribunal*, and it is *as really a tribunal of Christ* as is that tribunal before which all men must one day stand. In this tribunal Jesus is Judge. His acts are judicial acts. His words of forgiveness are as judicial and as final as His words of reprobation will be judicial and final in the day of His justice.

Here we have the twofold secret of the Sacrament of Penance. First, that therein Jesus is Judge; secondly, that therein He judges men while it is yet the day of mercy, during which they are still on their probation, and, being so, are still objects of the divine mercy.

In the tribunal of mercy Jesus uses the ministry of men, as He uses the ministry of men in His exercise of other mediatorial functions, and in other sacramental acts. He uses the ministry of men in fulfilling His office as a Prophet. By means of men as His instruments, as His mouthpieces and the organs of His utterance, He preaches His Gospel and teaches the nations. He uses the ministry of men in fulfilling His office as a Priest. Borrowing men's lips and language, He speaks those words of His power which transubstantiate or convert the substance of His creatures of bread and wine into the substance of His own Body and Blood. He uses also the ministry of men

in His exercise of that prerogative of His royalty, His judicial power. Men who are judged in the Sacrament of Penance are *judged by Jesus Christ*, and having been judged by Him once, they will not be judged again. Their judgment is thenceforth a thing of the past. When they come to die, and their souls stand disembodied before the tribunal of justice, they are recognized as souls that have been already judged. The tribunal of justice has but to register and to ratify the divine judgment of the tribunal of mercy. The sacramentally absolved have to answer, and to be judged and sentenced for those sins only which they have committed since the date of their last absolution by Jesus Christ.

5.

That the Sacrament of Penance is truly and properly a sacrament, and instituted by Jesus Christ, for the reconciliation of men to God, as often as they shall have fallen after their baptism into sins—and that the words of our Lord to His Apostles, on the evening of the first Easter day—“Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained”—are to be understood of the power of remitting and of retaining sins in the Sacrament of Penance, as the Catholic Church has always understood them—is of divine and catholic faith. This has been solemnly defined under anathema by the Church, in her Council of Trent.

These words of Jesus indicate the minister of this sacrament—its form—and its matter, both remote and proximate.

Its remote matter is the sins of the penitent. Its proximate matter consists in the necessary acts of the penitent. These are contrition, confession, and satisfaction.

The *minister* of the sacrament is a priest, and the Apostles on whom the power to administer this sacrament was conferred had already been ordained priests.

The *form* appears in the word “forgive”. It implies remission by means of a judicial act of the priest. This

remission must be an external act, expressed by words, as is the rule in other judgments.

Contrition, as it is a necessary disposition of the penitent, is included in this, that the sins of some, that is, of those who are truly penitent, are to be forgiven, while the sins of others are to be retained. *Confession* of all and every mortal sin is demanded by the fact that the priest is constituted a judge. It is committed to his judgment to determine whether sins are to be remitted or are to be retained. No man can judge with equity in a case which is unknown to him. The priest cannot have distinct knowledge of the sins as they are in the conscience of the penitent, unless they are made known to him by the confession of the penitent. He alone among all men has distinct knowledge of them. *Satisfaction* also is implied by the power which is given not only of remitting and loosing, but also of retaining and binding. This power includes authority to bind the penitent to payment of some salutary penalty.

The *remote* matter—or rather, in the case of this sacrament, the *matter which is to be removed*—consists of all sins which have been committed by the penitent since his baptism, and that whether these sins have been mortal, or whether they have been venial. There is this difference, however, that mortal sins form the *necessary* and principal matter of the sacrament, while venial sins form only *sufficient* matter. In other words, mortal sins *must* be confessed, while venial sins *may* be confessed, in order to sacramental absolution.

The *proximate* matter, or *quasi* matter of the sacrament consists of the acts of the penitent—contrition, confession, and satisfaction. Of these three, the first two belong to the *essence* of the sacrament, while the third belongs only to the *integrity* or completeness of the sacrament.

The *form* of the Sacrament of Penance consists in the words of absolution as pronounced by the priest.

6.

The *subject* of the Sacrament of Penance—that is to say, the person who is capable of receiving it—is a baptized person who has sinned since the date of his baptism. No person who has not been baptized can validly receive this, or any other sacrament. Since this sacrament is instituted for the forgiveness of *actual* sin, no baptized person can receive it unless in the interval since his baptism he has *actually* sinned.

The first act which is necessary on the part of a baptized sinner, in order to his subsequent absolution, is an act of *contrition*. It is the principal act, as it is the cause and root of the other two acts of the penitent which, together with it, form the proximate matter of the sacrament.

Contrition includes three acts. These as parts are required in order to the completeness of one perfect whole. Of these the first is *sorrow of soul*. The subject of this sorrow, or that power of the soul in which it resides, and from which it springs, is the rational appetite, or *will*. It is not the sensitive appetite. That belongs not to the higher and spiritual nature, but to the lower and animal nature. The sensitive appetite, or feelings, may indeed share in this sorrow of the will, by way of overflow from the higher nature, but this is only a secondary and accidental effect. Sorrow of the senses is *not necessary* in order to true contrition. In other words, the penitent, if he is to be contrite, must *be* sorry, but he need not necessarily, nor is it always in his power to *feel* sorry.

The second act which is necessary in order to contrition, and which is included as a part thereof within true contrition, is *detestation*, or hatred of sin. It is an act of detestation for a man to *will not to have sinned*. In this act retractation of a previous depraved and depraving act of will principally consists. The act is an abolishing of the sinful

act of will, so far as this depends upon the sinner. Hence, it is commonly said that the essence of contrition consists in detestation of sin.

The third act on the part of the penitent which is required in order to his true contrition, and so in order to the validity of his sacramental absolution, is a *purpose of amendment*. This is essential to contrition. Practically it is virtually included in efficacious detestation by the sinner of his sin. Without a purpose of amendment, his detestation would not be real. The very fact of really detesting implies as real a purpose of renunciation of the thing detested.

Contrition must, moreover, have four necessary properties, in order to remission of mortal sins. It must be true and interior—supernatural—universal—and supreme.

Contrition must be *true* and *interior*, that is to say, it must be from the heart or, in other words, in the *will*, and not merely in the senses, and still less only on the lips. It is with his will that man has sinned, and it is with his will that man must sorrow.

Contrition must also be *supernatural*, and that both in its principle or source, and in its motive. It must be elicited by the will with the aid of a grace which elevates that will to the supernatural order for the doing of a supernatural act. Apart from grace there cannot be any supernatural act, or any act which contributes towards salvation. The *motive* of contrition—or that which in the mind moves the will to sorrow—must be proposed to the mind by faith, and must in some way impel the will towards God. The motive will be supernatural, if it is the offspring and fruit of faith, since faith is supernatural.

Thirdly, contrition must be *universal*; that is to say, it must extend, at least virtually, to all mortal sins which the penitent has committed. It may, however, be universal not only when there is a repetition of acts of contrition,

corresponding in number to the number of sins committed, and when each of those acts of contrition is directed towards a particular sin as it comes singly to the recollection ; but, also, when in one act of contrition the sorrow reaches to all and every mortal sin, by reason of the *oneness of the mortal sinfulness* which is *common* to each and all of them. The oneness of the motive for which all are sorrowed for, detested, and resolved against for the future—which is their common nature as they are offences against God, or deserving of eternal punishment, or the like—gives to the one act of contrition its necessary property of universality.

In order to make sacramental confession, there must be examination of conscience, and therefore there must be distinct advertence to the various sins as they are recollected. This must either precede or follow the contrition. But this is accidental to the universality of the contrition, since it is occasioned only by the circumstance of confession. Apart from confession, it is not necessary that there should be previous actual and distinct recollection of all the individual mortal sins committed. In itself it is sufficient if the contrition is borne towards all mortal sins as they exist in mass in the memory. If, on the other hand, one single mortal sin should be *excepted* by the penitent from his sorrow, his detestation, and purpose of amendment, his contrition would necessarily be deprived of its property of universality. His contrition would be destitute of reality, and valueless *as a disposition* in order to valid absolution, or *as a part* of the Sacrament of Penance. One cannot be contrite for any one mortal sin, or for any number of mortal sins, without being at the same time contrite for *all* mortal sins whatsoever ; for the simple reason that the very soul of the one motive of contrition for mortal sins is apprehension of the mortal sinfulness which is common to each as to all of such sins. To be contrite for one and not to be contrite for another mortal sin, would be to hate and not to

hate one and the self-same thing at the same time. This is a manifest impossibility, as it is a contradiction in terms.

Finally, contrition, to be effectual or real, must be *supreme* as regards *appreciation*, or reckoning, although it need not be supreme in its intensity or vehemence. Contrition is supreme in appreciation when sin is reckoned by the understanding, and detested by the will, as a greater evil than any other evil whatsoever. Be it observed that this necessary property of contrition has—like the sorrow, and detestation, and purpose, which are the parts of contrition—to do, not with the feelings or the imagination, but with the understanding and the will. It lies therefore within our reach, since these spiritual powers are subject to our control. We are not required to *feel*, but to *reckon*—with the aid of God's grace, and in the light of faith—and to *detest* in accordance with the dictates of our reason thus reckoning.

The contrition which is supreme in its *intensity* is that contrition wherewith sin is not only detested, as it is the greatest of all evils, but is also detested by an act of detestation which is more intense or vehement than that wherewith we detest all other evils. Intensity, as we have seen, is not required in order to the reality and efficacy of contrition.

Another division of contrition is into habitual—actual—and virtual contrition. *Habitual* contrition is itself the virtue or habit of penance. *Actual* or *formal* contrition is the act of contrition, regarded formally and as it exists in itself, at the time when that act is being elicited. That contrition is called *virtual* contrition which either, as rooted in a previous act of contrition, manifests itself in some effect which may be traced to that act, as to its cause; or which is virtually contained in another act, such as an act of charity. As so contained, it is sometimes called an *implicit* act of contrition.

As regards its *motive*, contrition may be *perfect*, and when perfect it is *contrition* strictly so called. When its motive is imperfect, it is called *attrition*. This distinction is recognized by the Church in her Council of Trent.

Perfect contrition is that contrition which springs as fruit from perfect charity, which is its root. This it may do in two ways. It may spring from a formally elicited *act of charity*, as, for instance, if one, intent in consideration of the goodness of God, should love HIM above all things, and consequently should necessarily detest any offence offered to *Him* as more detestable than are any or all other evils. Perfect contrition might also spring not from a formally elicited act of charity, but from a *motive* of charity; as, for instance, if one, from his consideration of the divine goodness in itself, should be drawn immediately to detest sin, as it is contrary to that divine goodness. But even this contrition is to be regarded as a contrition which is made *perfect* through charity.

The *imperfect* contrition—which, for the sake of distinction, is commonly called *attrition*—is that sorrow of soul, and detestation of sins committed, with purpose not to sin in future, which proceeds from fear of punishment and of hell, or from some other motive, which is supernatural indeed, but is not the motive of perfect charity. Contrition and attrition, or perfect and imperfect contrition, differ in species. The acts of both are moral acts, and since moral acts are differentiated in virtue of their motives, acts of contrition and of attrition differ not in degree, but in kind. An act of attrition might be greater than an act of contrition in *degree*, but the act of contrition will be greater in *kind*.

7.

There may be *cessation* from sin, and a sorrow for sin which is purely *natural*; but this, by itself, in no way contributes towards remission of sin. Let us take the case of a

man who has been living for many years in a habit of some sin. He awakes to the fact that this habit has become damaging to his temporal welfare. It is ruining his health and undermining his constitution, it is interfering with his gains in trade, or with his success in his professional career, or it is alienating his friends, and he feels that he is falling in the social scale. Driven by these motives, he regrets the past, detests it in its consequences, and purposes amendment for the future. He resolves at once and for ever to break from the habit of sin to which he has been so long in bondage, and he keeps his resolution, and never again to the day of his death does he commit a sin of the same kind. Nevertheless, he has done absolutely nothing towards remission of those sins of the past. His sorrow was as purely *natural* as were its motives. These did not spring from any principle of faith, and in them there was nothing that was supernatural. His cessation from sin was good in itself, and in accordance with the dictates of right reason, but its value was no greater than was that of its motives. He did not require the aid of grace to enable him to abandon his habit of sin. The natural motives had in themselves force sufficient to effect their natural result. It was a mere question of self-interest, and of *quid pro quo* on the principles of trade. He could not afford to pay the price for his vices in their consequences, and so he abstained from further indulgence in them. He had his reward in the re-establishment of his health, in the restoration of his trade, in the return of his friends, and in his own self-satisfaction; but he had not merited any reward in life everlasting. The guilt of his past sins was still upon his soul, the debt of eternal punishment for them which he had contracted was still due by him, and he had done nothing to secure forgiveness. When he died he went straight to hell.

Let us take another case. It is that of a man who has equally sinned, and in the same way. He awakes to the

fact that if death should surprise him in his course of sin, and find him in his present condition, his inevitable doom would be one of everlasting punishment, or that, even if he should have time to repent, he was laying up for himself a terrible future of purgatorial torment. Shrinking from either or from both of these consequences, and moved by his fear of them, he sorrows for the past, detests it, and purposes amendment for the future. His motive is not love of God by reason of His goodness, but fear of God and His just judgments. This motive is certainly selfish, but it is as certainly *supernatural*. It is supernatural, inasmuch as his fear is a fruit of supernatural faith, and is of the same supernatural character as is that from which it springs. There might be belief in both hell and purgatory without fear of either, but there cannot possibly be fear of that in the existence of which one does not believe. His fear is moreover supernatural, inasmuch as it requires, and is awakened with the aid of divine grace. Fear suffices to counterbalance in the penitent his affection of will towards, or cleaving to his past sins. His sorrow, as it is supernatural, may *contribute towards* remission of his sin, but standing by itself, and in virtue of its own efficacy, it does not *effect* remission of sin. It does not by itself obtain for him forgiveness of his sins, cleansing from the guilt of sin, release from the punishment due to sin, nor does it restore him to the state of grace. It does, however, suffice as a *disposition* in order to valid sacramental absolution, and it may enter as a *part* into the Sacrament of Penance. But, apart from this, when he dies, he goes straight to hell.

Let us take a third case. It is that of a man who has sinned as grievously as has either of the other two. He awakes to a thought of the goodness of God, and in the light of it is led to an act of love of God above all things, and consequently to detestation of offence to God as an evil which is greater than all other evils. Or, it may be that,

from his consideration of the divine goodness in itself, he is led *immediately* to detest sin, as it is contrary to so great goodness, but without then and there making a formal act of charity. In the first case, his contrition springs from formal charity; in the second case, it springs from virtual charity, or from a motive of charity. In the latter case, no less than in the former, his contrition is *perfected by charity*. In both cases there is *perfect* contrition, and perfect contrition justifies the penitent on the instant, and before his reception of the Sacrament of Penance. Perfect contrition includes, however, a desire of the sacrament. The reconciliation of the penitent to God and the forgiveness of his sin are, therefore, not to be attributed to his contrition as *apart* from such desire. This desire will, of course, be more or less explicit, or will be simply implicit, in proportion to the penitent's knowledge of what God has prescribed and requires of him. In the case of one who has no knowledge of the existence or obligation of the Sacrament of Penance, his readiness of will to do whatever may be God's will includes a readiness to satisfy the divine precept, and to submit himself to the power of the keys in the Sacrament of Penance. In the case of an unbaptized person, there would not, of course, be in his contrition any desire, either explicit or implicit, of the Sacrament of Penance, because he is, as unbaptized, incapable of receiving it, and it is not ordained for the remission of original sin, or of actual sins committed before baptism. Remission of these sins is the effect as it is the end of baptism itself, and a desire of that sacrament, or readiness of will to receive baptism, is included in the perfect contrition which, when it exists in an unbaptized penitent, justifies him before his baptism.

In the case of the first man, his sorrow for his past sins was as *purely natural* as it was—*purely selfish*. The sorrow of the second man was *selfish*, but—*supernatural*. The sor-

row of the third man was—*both supernatural and unselfish*. The fear in the first sorrow was a *worldly* fear; the fear in the second sorrow was a *servile* fear; while the fear in the third sorrow was a *filial* fear. The first sorrow availed nothing towards forgiveness, and had no title to the name of even an *imperfect* contrition. The second sorrow did not effect, but could contribute, *as a disposition* sufficient for valid sacramental absolution, or *as a part* of the Sacrament of Penance, towards remission of sins. It was a *true* contrition, although an *imperfect* contrition; and it is rightly called contrition, although, for the convenience of distinguishing it from *perfect* contrition, it is commonly called *attrition*. Attrition suffices both as it is a disposition and as it is a part for the Sacrament of Penance, for which *perfect* contrition, or contrition perfected by charity, is not required any more than it is required as a disposition for the Sacrament of Baptism.

It must be remembered that, for forty centuries, perfect contrition was the *only means* within reach of sinners for the forgiveness of their actual sins. It is as efficacious now as it was during the centuries before sacraments existed. Jesus Christ came not to destroy any means of grace, or to lessen men's chances of forgiveness, but to add to their number, and to extend forgiveness on easier terms. He has proved it by His acceptance of even the selfish sorrow of a servile fear as sufficient to enable Him to forgive sins in His tribunal of mercy.

In our appreciation of the inestimable privilege of the Sacrament of Penance we must not lose sight of the efficacy of an act of perfect contrition for the forgiveness of sin. Not only is it the only means whereby those who are outside the Church can obtain remission of their actual sins, but for Catholics also it is a means of *immediate* reconciliation with God. Remembrance of this truth will prove of the utmost practical importance if, after having fallen into mortal sin,

they should be delayed or hindered by circumstances from going to confession.

8.

The second part of the proximate matter of the Sacrament of Penance is—confession. Confession may be defined as accusation of his sins committed since baptism, made by a Christian to a priest, in order to obtain remission of those sins through the power of the Keys. Sacramental confession is by divine law necessary in order to the existence of the Sacrament of Penance. Confession was instituted by Jesus Christ when He constituted His Apostles, and in them His priests, *judges* in order that they might by a judicial act remit sins. Without knowledge of the cause there cannot be true judgment. Sins, as they are in the sinner's conscience, can be known to the priest in one way only, namely, by the sinner's confession of them to him. Confession is therefore as necessary as is the sacrament itself. It is equally of divine institution.

All mortal sins committed since baptism, and which have not been already confessed, and which are *here and now remembered* by the penitent after due examination of his conscience, and are *known to him as mortal sins*, must be confessed by him in order to the validity of absolution. He must confess the *number* and the *species* of his sins, along with any circumstances of aggravation which are of such a kind as to *change that species*.

Although it is prudent and profitable and becoming to confess venial sins, it is nevertheless not necessary to confess them in the Sacrament of Penance. It is, therefore, not necessary to confess them, or any one of them, in order to the validity of absolution. There are various other means by which remission of venial sins, in a soul which is free from mortal sin, may be obtained. These means may be

reduced to three classes, namely, to sacraments, to penitential acts, and to sacramentals.

Not only baptism and penance and extreme unction, but every other sacrament of the New Law—matrimony and order, as well as confirmation and the Holy Eucharist—directly and of its own efficacy remits venial sins by bestowing grace and increasing the fervour of charity. In order to this, however, there must be some detestation of sin, either explicit or implicit, although it is not necessary that it should be such a disposition of soul as would *of itself, and apart from a sacrament*, destroy the sin. Even a venial sin cannot be remitted so long as the soul cleaves to it by an affection of the will. Consequently there must be that retraction of the inclination of the will towards it, which is called detestation.

All penitential acts, and all works which are done with some spiritual movement of detestation of sin—such as making a general confession, penitential beating of the breast, and recitation of the Our Father—are means for the remission of venial sin in a soul which is *free from mortal sin*.

Sacramentals—such as sprinkling with holy water, a bishop's blessing, and prayer made in a consecrated church—remit venial sin, not indeed of their own efficacy, as do sacraments, but as they entitle the pious penitent to the prayers of the Church, and apply those prayers to him as if they had been said for him individually.

Confession made by means of some sign which is an object of the senses is necessary in order to the validity of the sacrament. Speech is the natural and most convenient and appropriate sign, but it is not of the essence of confession, as confession is a part of the Sacrament of Penance. Hence those who are dumb, or who are ignorant of any language understood by the confessor, or who are otherwise incapable

of verbal confession, are not debarred thereby from availing themselves of the Sacrament of Penance. Any outward sign of sorrow for sin suffices in order to sacramental absolution.

The public confession which was in use in ancient times was prescribed only for certain *public* sins. It was prescribed in that case not as sacramental *confession*, but as part of the sacramental *satisfaction* which was exacted for those sins. It was always preceded by secret sacramental confession, by means of which the priest might form a judgment with regard to the necessity of public confession of public sins.

9.

The third part of the proximate matter of the Sacrament of Penance is—satisfaction. Sacramental satisfaction is made *by the members* of Christ, but it derives all its force and sufficiency *from the merits* of Christ. Satisfaction may be defined as—the acceptance and voluntary suffering of a temporal penalty whereby, through the merits of Christ, a baptized sinner, in the state of grace, pays his debt to the divine justice.

The sinner contracts by his sin a double debt—a debt of guilt, and a debt of punishment. A twofold satisfaction is, therefore, due—satisfaction for the guilt of his sin, and satisfaction of the debt of punishment which he has incurred.

Satisfaction for *guilt*, or the penance which God exacts in order to remission of guilt, is made by means of the contrition and confession which we have just considered. Satisfaction for the *punishment* due to sin is that whereby the debt of punishment is paid. By punishment we mean any evil or inconvenience which is contrary to nature and to the human will, and which is inflicted for the purpose of avenging guilt.

The punishment which is due to mortal sin is twofold—eternal punishment—and, in addition thereto, temporal

punishment. Satisfaction for the debt of punishment is consequently twofold. There is one satisfaction for the debt of eternal punishment, and there is another satisfaction for the debt of *temporal* punishment. The latter, however, alone remains due, and to be paid, after the debt of *guilt* has been forgiven. The debt of *eternal* punishment is so inseparably wedded with the guilt of *mortal sin*, as necessarily to follow it, and so always to be remitted when that guilt is remitted. In other words, a soul which has been released, and is free from the guilt of mortal sin—and is therefore in the state of sanctifying grace, which makes it holy—cannot possibly be damned, or be worthy of that everlasting punishment which is damnation.

After the debt of eternal punishment, due by a mortal sinner, has been remitted to him along with the guilt of his mortal sin, a debt of temporal punishment remains due by him. His debt of eternal punishment has been commuted into a debt of temporal punishment.

A debt of punishment is contracted also by means of venial sin ; but the punishment which is due to venial sin is temporal, and is not eternal punishment.

The imposition of a penalty, or penance, as it is commonly called, in the Sacrament of Penance, is of divine institution. When Jesus said to His Apostles, “Whatsoever you shall bind on earth shall be bound in heaven, and whatsoever you shall loose on earth shall be loosed in heaven,” He gave to them not only the power of retaining the sins of the impenitent, but the power also of binding the penitent to certain works of satisfaction. As a priest, when he absolves, remits sins, so far as the guilt of them and its eternal punishment is concerned, so when he imposes on the penitent a penance, he retains his sins as regards the temporal punishment which is due for them. The amount of temporal punishment which remains due

after the guilt of sin has been remitted is known to God alone, to Whom it belongs to determine it. That it is a determinate measure is certain, and it varies in particular cases in accordance with the grievousness and number of the sins. It will be greater or less in proportion to the *contrition* of the penitent, and that contrition may be such and so great as to cancel the whole debt. In like manner, moreover, some part of the residue is removed in virtue of the sacrament itself, since it was instituted for the remission both of guilt and punishment, and of temporal as well as of eternal punishment, and so for the perfect abolition of sin.

Sacramental satisfaction is not an *essential* part of the Sacrament of Penance, as are its essential parts—contrition and confession, without which the sacrament cannot exist. The sacrament can exist without actual fulfilment of the satisfaction, as a living human body can exist without its limbs, although it cannot exist without its head, which is an *essential* part of it. But satisfaction is an *integral* part of the sacrament, as the limbs are integral parts of the body, or parts which are necessary to its integrity or completeness and symmetry. The sacrament of its own nature tends towards satisfaction as its fruit, as a tree tends towards bearing fruit, although the fruit is not of the essence of the tree. It is not necessary to its existence, as is the root.

Fulfilment of the penance sacramentally imposed produces, therefore, its effect of its own efficacy, since it is a real, although an integral part of the sacrament. It remits temporal punishment, in greater or less degree, in proportion to the character of the work enjoined, and the dispositions of him who satisfies by means of it. It bestows also an increase of sanctifying grace, along with sacramental grace.

The end of the sacramental penance is threefold—to chastise for the past, to cure in the present, and to serve

as safeguard in the future. The penance which is imposed should, therefore, be such as to be at once a punishment—a medicine—and a preservative of the new life which has been bestowed.

Besides sacramental satisfaction, there is an *extra-sacramental* satisfaction by means of which a man who is in the state of grace can in this present life pay his debts to the divine justice. His works derive from grace a supernatural value, nay, they are morally the works of Christ, of Whose mystical Body he is a living member. They are the fruit of the Vine, of which he is a branch. Our satisfactions, says the Council of Trent, are through Christ, in Whom we live, in Whom we merit, in Whom we satisfy, bringing forth fruits worthy of penance. These have their force *from* Him, are offered to the Father *by* Him, and *through* Him are accepted by the Father.

All works whatsoever which are good in themselves are matter of satisfaction, in so far as they are in some way laborious and penal. It matters not whether they are interior or external, works of supererogation or works of precept, or unavoidable sufferings which have necessarily to be endured. In the present state of human nature, in which there is a reluctance in tending towards the good, all good works are practically, in a greater or less degree, laborious and penal. They may be reduced to three classes—namely, to prayer, fasting, and almsgiving. Under the head of *prayer*, holy communion and every act of religion is included. Under the head of *fasting*, we may place all labours, diseases, and other afflictions, whether of body or of soul. *Almsgiving* may be regarded as comprehending every work of charity, and whatsoever is spent for the benefit of one's neighbour. St. Thomas gives three reasons why this threefold division is as convenient as it is complete : first, because the goods which we possess, and

from which we can and ought to subtract somewhat to compensate the honour of God for the dishonour which our sins have done Him, are three in number—namely, those of our souls, those of our bodies, and those which belong to us. Secondly, because there are, as St. John tells us, three roots of sins—the concupiscence of the flesh, the concupiscence of the eyes, and the pride of life. And, thirdly, because all sins are committed either against God, or against ourselves, or against our neighbour.

These works are made *formally* satisfactory either by being enjoined by a confessor in the Sacrament of Penance, or, outside that sacrament, by voluntary acceptance of them in the spirit of penance ; provided that, in either case, they are done by one who is then in the state of grace.

There must be, on the part of God, His acceptance of those works *as satisfactions*, since all our works are already due to Him by other titles, and by every title ; but we have certainty, in virtue of the divine promises, that they are so accepted. The Council of Trent declares, as we have seen, that they are offered *by* Christ to the Father, and that *through* Christ they are *accepted* by the Father.

The faithful can mutually help one another to satisfy for their sins, so that the work of one should profit the other by obtaining for him, whether he is alive or dead, remission of his debt, or of some part of his debt of temporal punishment. The debtor must, however, be in the state of grace, and free from the guilt of that for which the debt of punishment is paid. The offerer must also be in the state of grace when he does the work—the work must be of proportionate value as a price to satisfy for the debt—and he who does it must intend to offer it as a suffrage, or aid in payment of the other's debt.

10.

It is only a duly ordained priest who can be the minister of the Sacrament of Penance, since it is priests alone who

have received the power of the keys. This power is so called from the words of the promise of Christ to Peter—"I will give to thee the keys of the kingdom of heaven". It is fitly so called, since, as the use of a key is to open and shut, so the end and exercise of this power is to open heaven, which has been closed to the sinner by his sin, to shut the gates of hell, and also to keep heaven closed to those who, as impenitent, are unworthy of entrance.

But besides his power of order, received in his ordination, a priest must have power of *jurisdiction* bestowed upon him, if he is to exercise his power of order, and validly absolve. Jurisdiction, regarded generally, is the power of a man over another man who is subject to him. In this case, it is the power by which a priest, as he is a judge, can give sentence on another man, as on his subject, in the court of conscience.

The necessity of jurisdiction follows from the nature of sacramental absolution. Absolution is a judicial act, which cannot be exercised, except on subjects. Subjects are not assigned to a priest by virtue of his ordination, and, therefore, they must be assigned to him by the rulers of the Church, either by its bishops, or directly by the Roman Pontiff. This assignation of subjects is what is meant by bestowal of jurisdiction.

The priest receives, indeed, in his ordination a true power of the keys, but it is in root only, incomplete and remote. It resembles a sword which is sheathed in its scabbard. When jurisdiction is added, the power of order is rendered complete, prepared and ready for its exercise. It is by the power of order—to which the jurisdiction is as a condition necessary to its actual exercise—that the sin is formally remitted, as it is by the key that a door which is locked is opened.

When a priest who has never received jurisdiction from any individual bishop, or from the Roman Pontiff, absolves

a penitent at the hour of death, his absolution is valid. It would have been invalid if he had attempted it when the penitent was not in danger of death. The reason of its validity is not that he has then power to absolve *without* jurisdiction, but that he then *possesses* jurisdiction over that particular penitent. This is bestowed upon him by the Church in her general bestowal of jurisdiction without any reservation on all priests for the hour of death. That penitent is for the time being as really his subject as if he had been specially assigned to him by express bestowal of jurisdiction on the part either of the local bishop, or of the Roman Pontiff.

II.

The effects of the Sacrament of Penance are—remission of the guilt of sin, and of the whole of the debt of eternal punishment which is due thereto, along with sometimes the whole, but more frequently part, of the debt of temporal punishment, and that in proportion to the contrition of the penitent. Secondly, the revival, or resurrection to life, of the virtues and good works or merits which were slain, along with the sinner's soul, by his mortal sin. These merits are those which were gained by him while he was in the state of grace, and which were, therefore, living with his spiritual life. They died with him in his spiritual death, and they rise with him, and to a continuance of their former life, in his spiritual resurrection. He rises with the whole of that measure of grace which was his before he fell. Nay, thirdly, he receives, in addition thereto, an increase of sanctifying grace, such as every sacrament bestows. Fourthly, and as annexed thereto, is the right to actual graces in time of need. This is the properly *sacramental* grace of this sacrament, for the perfecting of his works of penance, for the avoidance of sins, for the overcoming of temptation, and for the re-establishment of the health of his soul. A final consequence of fervent reception of the

Sacrament of Penance is peace of conscience, with great spiritual consolation.

12.

When a soul departs from the body, burdened with a debt of temporal punishment, it is hindered from entrance to the beatific vision and heavenly glory, and is relegated to purgatory, until it shall have paid its debt to the uttermost farthing.

The soul might have paid its debt to the divine justice while it was yet in the body, by means of laborious and penal works, done in the state of grace, and so in union with the merits of Jesus Christ. In that case it would have paid its debt *with its own goods*.

If it has failed to do so, there still remains, by an extension of the divine bounty, a means of paying its debts *from the goods of others*. This is afforded through the prayers and good works of others of the faithful, and especially by means of indulgences.

An indulgence is a remission of temporal punishment due to sins, the guilt of which has been already condoned, made by the power of the keys, and by means of the application of the satisfactions which are contained in the treasury of the Church. This remission is made outside the Sacrament of Penance. Remission by means of indulgence is of precisely the same value as is gratuitous remission by God, or as is payment of the debt through the suffering of the debtor himself.

The "treasury of the Church" is a store of merits and satisfactions, as they remain in the divine acceptance, and the distribution of which has been entrusted to the Church. Primarily and essentially the treasure consists of the superabundant merits of Christ; secondarily, and by way of accident, it contains also the merits of Mary, and the superfluous satisfactions of the Saints. The works of Christ are satis-

factory of their own proper dignity and virtue. Those of the Saints are satisfactory through participation of the grace of Christ, which gives to them their value. The superfluous satisfactions of the Saints—or those which they did not need for payment of their own debts—are added to the merits of Christ not by way of supplement—since His satisfactions are superabundantly sufficient—but by way of accumulation, or of fruit, or of interest accruing from His satisfactory merits. This truth is a consequence of the communion of Saints, whereby the members of the Church communicate in spiritual goods, as they are members of one organic body, in union with its head.

Since the Church on earth has no jurisdiction over the souls of the dead, which are no longer subject to the power of the keys, she cannot apply these satisfactions to them by way of judicial sentence and absolution. She applies them therefore by way of *suffrage*. A suffrage is a payment made by one for another, in satisfaction of his debt, provided this payment is *accepted* by the creditor. The Church, in applying indulgences to the dead by way of suffrage, lays the satisfaction at the feet of God with a supplication that, in view of the offered payment, He would deign, of His mercy, to condone the whole, or part of the debt of temporal punishment still due by the deceased. A suffrage is, therefore, *more than mere prayer*. He who prays does not thereby offer payment of debt. He who applies a suffrage offers *payment* supplied by the Church, *along with* the Church's *official prayer* for its acceptance as payment of the debt.

An indulgence applied for the benefit of the *dead* is therefore an offer of payment only, with a prayer for its acceptance. It is not an absolution. An indulgence applied for the benefit of the *living* is at once a *payment* and an *absolution*, since the Church on earth has jurisdiction over the

living. It is a *judicial absolution* which has *annexed thereto a payment* from the treasury of the Church.

On the part of him who grants an indulgence there must be, besides the power to grant it, a just and reasonable cause. This cause must be in due proportion with the measure of indulgence granted. The granter of an indulgence is not the lord and master of the treasury of the Church, but only its steward and dispenser. He must be found faithful, and he will have to give account of his stewardship. Two things are required in order that there should be a just and proportionate cause, namely, some pious *end*, the attainment of which will be better pleasing to God than would be the penal satisfaction which is relaxed by the indulgence—and a *work* whereby that end will probably be attained.

On the part of the recipient of an indulgence, there is required, in the first place, the *state of grace*. No remission is made to a sinner, who is the enemy of God. He is unworthy thereof, and there is no promise of it to him by God. Secondly, there must be complete execution of the *work prescribed* by the granter of the indulgence. Thirdly, in order to gain a plenary indulgence of all sins, including venial sins, there must be *detestation* of all and every one of them, so that there should not be *voluntary affection*, or real inclination and cleaving of the will to any one even venial sin.

Thus, and in so many ways, does Jesus exercise that power which, as Son of Man, He has on earth to forgive sins. Moved with compassion for the miseries of the prodigal sons of God, who, spending the substance of their divine birthright in riotous living, have disinherited themselves, and sold themselves into degrading bondage, He restores them to the freedom of the children of God. He reinstates them in that place in the family of God which

was theirs before they left their Father's house. This He does if only He can find in their hearts any sorrow which is supernatural and which springs from faith, if it be even that selfish sorrow which is rooted in a servile fear. Rich in mercy, He bestows upon them, while they are yet here upon the earth, wherewith to pay their debts to the divine justice. Lavish in His love, He loses not sight of them when they are seen no longer on the earth. His Heart is straitened until, visiting them in their prison, He has paid for them the residue of their debt to its uttermost farthing, and until He can say to each one of them individually, "Son! be of good comfort, thy sins are utterly forgiven thee, go in peace into thy Father's house of heaven".

VII.

The Sacrament of the Dying.

(EXTREME UNCTION.)

JESUS of Nazareth has knowledge of man's needs, and for the supply of man's needs He has made provision.

The Son of God has knowledge of man's needs as He is man's Maker. He is one in substance with His Father, and with the Holy Ghost. He and They are the Divine Majesty, the one Creator and Lord. By the one Divine Mind, which, like the one Divine Nature, is common to the three Divine Persons, was man designed. In that Mind from all eternity man lay planned as a whole, and in all his parts, and with all his powers and faculties both of body and of soul.

By the one Divine Power was man created, and by the one Divine Will was the creative power exercised. The Incarnate Son of God has therefore, as He is a Divine Person, and in virtue of His Divine Nature, an infinite knowledge of man's needs.

Besides His divine knowledge of man's needs as He is man's Maker, Jesus Christ has a *human knowledge* of man's needs, as He Himself is man, and, as man, is mediator between God and man. This human knowledge is a definite knowledge, which is commensurate in its extent and minuteness with the requirements of the office which He came to execute, and the needs which He was sent to supply. This *official human knowledge* is distinct from that human knowledge which is possessed by His human Soul

in virtue of its beatific vision of the Divine Essence, and of those created objects of knowledge which are mirrored therein. It is an *infused* knowledge, the same in kind as that knowledge which God infused into the soul of the first Adam as he was father and head of the human race. It is the knowledge which belongs to Jesus as He is the Second Adam and, as such, the Father and Head, in the supernatural order, of all men and women whom He has begotten again as sons and daughters unto God.

But besides His knowledge as He is Father in the human family of God's children by adoption, He has a knowledge which He acquired by becoming men's Elder Brother, and by being in all things human made like unto His brethren according to the flesh. This knowledge He gained for Himself. He gathered it gradually day by day. He earned it by experience. He would know what is in man, and know it not only as perfectly as does any man, but in that way in which it is known to men. He would know it not merely from His own observation, or from the narrative of men, but from *His own experience*. He would explore human nature for Himself throughout its length and breadth. He would fathom it to its depths. For this cause did He will to be made of a woman, and to be made under that universal law under which He found mankind lying. To the law of sin He could not subject Himself; that is to say, He could not make the guilt of sin His own. But short of this, which is a divine impossibility to the Divine Omnipotence, He would subject Himself to the law under which human sinners lay. He could submit Himself to the results and consequences of sin, and even to the "wage of sin," which is death. What He could do, that He would do, and that He did. He went down alone into the dark valley of the shadow of death. He tasted for Himself the bitterness of death. He learned by feeling in the school of death what those feel who are dying. The fruit of this ex-

perience of feeling was a human sympathy with the dying. The fruit of this sympathy was a sacrament.

The Sacrament of the Dying sprang as from a root from the experience in dying of Jesus Christ. He would have, and He had, His hour of darkness, and His hour of weakness, and doubtless what they taught Him had its share in determining His institution of the Sacrament of the Oil of strength and gladness.

2.

That a Sacrament for the Dying exists—that it is truly and properly one of the Sacraments of the New Law—that it therefore effects that which it signifies—that it confers grace—and that it was instituted by Jesus Christ Himself and promulgated by His Apostles, is of divine and catholic faith. It is part and parcel of the divine revelation.

It is on the *fact of its revelation*, and not on the mere *record* of that fact, that our belief in this sacrament rests. That fact is made known to us in the same way as is the fact of the revelation of other doctrines which are of divine faith, and as that fact was made known to Christian men, before the record of that fact was made by St. James in his inspired Epistle. His Epistle was written a short time before his martyrdom, and about twenty-eight years after our Lord's Ascension. It contains an *exhortation* to the receiving of the Sacrament of Extreme Unction. In this sacrament, however, we should have believed as we believe to-day, and this sacrament would have been administered as it is administered at this day, if St. James had never written his Epistle, or if it had not contained that exhortation. Christian men had believed in it, and they had availed themselves of it during those eight-and-twenty years. All that the Apostle did, or could do, was to exhort them to have recourse to a sacrament which Jesus had instituted. The Apostle was as powerless to institute a sacrament as is the meanest among men to-day. But the value of his words is

this—they shew the precise accordance in the most minute details between the doctrine and practice of the Church to-day, and the doctrine and practice of the same Church when it was scarce twenty-eight years old. What the Church teaches with divine *authority*, that do we believe with divine *faith*. She teaches us the existence and nature, the end and the effects, of this sacrament, and what she teaches now we find an Apostle teaching far within the first half-century of Christianity. St. James says in his Epistle: “*Is any man sick among you? Let him bring in the (presbyters—elders—it matters not—or) priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick man, and the Lord shall raise him up, and if he be in sins, they shall be forgiven him.*” In these words we find the three things which are required, and which suffice to constitute a true and proper Sacrament of the New Law—an *external sign*, or significant sacred rite, which is an object of the senses—the bestowal of *grace* by means of that rite, and as an effect of which that rite is the *cause*—and the *institution* of the rite, as it is an instrumental cause, by the Author and Giver of all grace, that is, by Jesus Christ Himself.

3.

In this passing reference by St. James to the Sacrament of Extreme Unction, by way of charge to his converts to avail themselves of it, he declares the *subject* of the sacrament, or the class of persons who are capable of receiving it—the *minister* of the sacrament, or the persons who have power to administer it—the *form* and *matter* of the sacrament— and its *effects* on its recipient.

The subject of the sacrament—or he to whom it may be validly and lawfully ministered—is a *baptized* person who is *in grievous sickness*. It is a baptized person, for the Apostle is addressing the faithful, or persons who believe and have

been baptized, or, in other words, who are members of the mystical Body of Jesus Christ, which is His Church. We know, moreover, that, since baptism is the gate of the sacraments, and it is the baptized alone, or those who are thereby already members of the Body of Christ, who are capable of validly receiving any sacrament other than that of the baptism which incorporates them into Christ, the person who is to be anointed must first have been baptized. Hence St. James says, "Is anyone sick *among you?*"

The sick man's malady must be of a grievous character, and not merely a trifling or passing ailment. He must be *in peril of death*, and that *from sickness*. Peril of death as a possible or likely consequence of an operation, but a peril which has not yet emerged—or peril in shipwreck, or before a battle—or imminence of death by execution, will not suffice as a condition necessary to the validity and effect of this sacrament. These perils will not constitute a man a subject for its reception. The peril must be from present sickness. The Apostle supposes that ordinarily a perilous sickness will prevent the sick man from repairing to the assembly of the faithful, or presenting himself in the temple of God—"Let him *bring in* the priests of the Church"—the minister of the sacrament must, as a general rule, go to the subject or recipient of the sacrament.

That the presbyters of the Church whom St. James exhorts to be brought in for the anointing of the sick are priests who have been ordained by a bishop, and not the seniors or elders in any community, is of divine and catholic faith. This has been defined in express words by the Church in her Council of Trent.

The *form* of the sacrament is prayer—"Let them pray over him"—conjoined with anointing with oil blessed by a bishop, which is the *matter* of the sacrament—"anointing him with oil in the name of the Lord".

Finally, we have the *effects* of the sacrament set forth in

the words—"And the prayer of faith shall save the sick man—and the Lord shall raise him up—and if he be in sins, they shall be forgiven him".

4.

We shall best consider the *effects* of Extreme Unction from the point of view of the *end* of that sacrament. Its end is threefold. It has a *principal*, a *secondary*, and a *contingent* end. Those three ends lie parallel with three *needs* of man when he is in danger of death.

In the first place, on what he is in the moment of death his state for eternity, for everlasting weal or woe, depends. Death seals up his probation, and so determines his doom. It confirms him for ever in the state in which it finds him. It is the pivot on which his endless future turns. "As the tree falleth, so shall it lie." Truly, if man needs succour throughout his life, what succour does he not need in its supreme moment? The hour of death is his hour of *weakness*, when the fleshly tabernacle is dissolving, and in the process of its dissolution the corruptible body is weighing down its tenant, the incorruptible soul. The hour of death is his hour of *darkness*, when the prince of darkness, the arch-enemy of human nature, knowing that he hath but a short time, is either personally, or by means of his satellites, putting forth all his efforts to secure his prey, and work the eternal ruin of a human soul. The hour of death is an hour of *fear*, for death is the king of terrors, and from death human nature, as by a law of its being, shrinks with abhorrence and dismay. Well may the sinner tremble when he realises that death is at his door. Behind him in the past lies a life that is known to him. Before him in the nearing future stretches a life that as yet is hidden from him. His knowledge of the one and his ignorance of the other combine to flood his soul with forebodings of that which may be reserved for him. He knows what he has done, and he

knows also what his deeds have deserved. He knows the opportunities that have been offered him, the graces that have lain within his reach—the sacraments that he has received, and the dispositions with which he approached them—the sacraments that he might have received, and did not receive even when they were pressed upon him, and his reasons for turning his back upon them. He knows what he might have been, and he knows also what he is. He knows that his God is the God of patience Who is rich in mercy, but he knows that He is also and equally a God of justice which is infinite. He knows that the time of mercy is passing fast away, and that it is measured now by a few fleeting moments. Soon it will be gone for ever, and the eternity of justice shall have begun. His soul, divested of the garment of the flesh, shall be standing naked and ashamed, astonished and trembling, before its Maker, and conscious to itself of the searching gaze of God. It shall have to answer for every deed done in the body, to its Maker and Master, Who is then its Judge. Its judgment will be transacted not now as it might have been, while in the body, in accordance with the promptings and provisions of most tender mercy, but in accordance with the demands and laws of inexorable justice. Truly, it is a terrible thing to die, a fearful thing to fall into the hands of the living God. This every child of Adam must one day do. As surely as man's body must return to the dust from which it was taken, so surely must man's soul return to God Who gave it.

In that terrible hour of weakness and temptation, of darkness and dismay and dread, the frailty of human nature at its frailest cries out for support and succour from the God of all consolation Who is the strong God. The cry of humanity in its sore distress had its echo in a human compassion within the sacred human^u Heart of Jesus. His human mind conceived and designed, His human will

decreed, and with human words He instituted a sacrament of succour for the dying, in the Sacrament of Extreme Unction. Hence an end, and that the *principal* end, of this sacrament is to *strengthen* and to *comfort* the dying man, that he may gain the victory over the last enemy, which is Death.

Another and a *secondary end* of the Sacrament of Extreme Unction is proximately to *dispose* and *prepare* the parting soul for that new life on which it is about to enter. The life to which man is destined as his inheritance and reward after his life of pupilage and probation here on earth is the life of glory in heaven. Now, of those who, after they have arrived at the years of discretion, die in the state of sanctifying grace, there are comparatively but few in number who have so lived the life of grace as to be fit for immediate entrance on the life of glory. Into the heaven of beatific vision, and of the glory which belongs to it, there cannot enter anything that is defiled, and of those who pass hence there are few whose souls are absolutely stainless, and bear no trace of their pilgrimage by the miry way of the wilderness of this world. Even if their souls are free from the guilt of sin, there may nevertheless be results and consequences which sins of the past have left behind them. These must be removed. What these are will appear in our consideration of the *effects* of this sacrament.

There is a third, and a *contingent end* of Extreme Unction, and that is the *bodily healing* of the sick man *under certain conditions*.

5.

From this point of view of the threefold end of the Sacrament of the Dying we see what those *effects* are which it is intended and instituted to produce and cause in the soul.

In the first place, and like every other sacrament, this sacrament produces an *increase* of habitual, sanctifying

grace. It thus adds to the measure of grace which it finds in the soul of the dying man. This increase of grace bestows on his soul fresh life and health and strength and beauty in the supernatural order, and in the sight of God.

Secondly, this sacrament is ordained for the *remission of sin.* It is not ordained for the remission of *original sin.* No one who is in the state of original sin is capable of receiving this sacrament. Moreover, it is not ordained *directly* for the remission of *actual mortal sin.* It may, nevertheless, produce this effect *indirectly*, as St. James says —“ If he be in sins, they shall be forgiven him ”. Supposing the dying man to be really in the state of mortal sin, but unconscious of his spiritual condition, and that he has that kind and measure of contrition which is required and suffices for valid reception of the Sacrament of Penance, then this sacrament, as it is *completive* of that sacrament, will avail to the remission of his sin, and to his restoration to the state of grace. Since this is its effect with regard to mortal sin, it will most certainly also effect the remission of venial sin, supposing that there is no hindrance to the operation of the sacrament on the part of the sick man.

There is a third effect which this sacrament is *principally* intended to produce. The same effect may be produced gradually and partially by means of other sacraments, and in proportion to the frequency with which they are received, and the excellence of the dispositions of their recipient. This sacrament produces it in the most perfect manner, and it is the effect of which Extreme Unction has been established as the *special* sacramental cause. It is the removal of the *remains* of sin which it finds in the soul.

The *remains* of sin are results either of original sin which has previously been remitted, or of actual sin in the past, the guilt of which is gone. These remains of sin are to be distinguished from *habits* of sin. Habits of sin are physical

results of a series of reiterated acts of the same kind of sin. No sacrament has been instituted to destroy such habits. They can be destroyed only by self-discipline and self-conquest, and the formation of antagonistic habits of the opposite virtues. Such habits are the physical results of reiterated acts of those virtues.

The *remains* of sin constitute what may be called a debility—a languor and lassitude of the soul, analogous to that languor and lassitude which disease of the past leaves behind it in the body. There is a certain blindness and deafness of soul, a hardness and coldness, a dryness and deadness of the soul, a disinclination and disrelish for spiritual things, with a perverse inclination towards that which is earthly and carnal, sensual and animal. There is disturbance of the conscience, a restlessness and disquiet with regard both to past and future—with regard to one's deserts in the past, and with regard to their retribution in the future.

It is this debility of the soul, which is a result of past sin, and is called the "remains" of sin, which the Sacrament of Extreme Unction is *specially* ordained to remove. This that sacrament does as it is *completive and perfective* of the Sacrament of Penance. What the one sacrament effects, the other sacrament brings to perfection. The former sacrament exists for the remission of sin; the latter exists for the removal of the remains of sin. It exists for the perfect destruction of sin in the soul, and so for the perfect triumph of the grace of God.

Jesus came from heaven to give "on earth peace to men of good will". "Peace I leave with you, My peace I give unto you," said He, "not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." He bestows on the souls of men a peace which the world cannot give, which the world cannot take away, and which the world is as unable to understand. By means of His revelation of divine truth, along with His gift of the

grace of divine faith, he has bestowed on men the "joy and peace of believing". By means of His Sacrament of Penance, He has bestowed on men the "peace of a good conscience, void of offence toward God and toward man". For the perfection of this peace He has instituted the Sacrament of the Dying, that His children may not only live in peace, but die in peace, at peace with God, at peace one with another, and at peace within themselves.

6.

Nor is this all. There is yet another effect of the Sacrament of Extreme Unction. It affects not only the soul, but even the body of the sick man. This effect is called a *contingent* effect, and for this reason, that it does not always follow. It may be restrained by certain circumstances, and it depends on certain conditions. These *conditions* concern the greater welfare of the sick man's *soul*. The *circumstances* are connected with the nature and progress of his *disease*.

This contingent effect of the sacrament is subordinated to its principal effect, which is ordained for the spiritual welfare of the soul. Hence, when it is more for the welfare of his soul that the sick man should by reason of his sickness die the death of the body, the sacrament will not cause his recovery as one of its effects. But, on the other hand, if it should be expedient for the eternal welfare of the sick man's soul that his life in the body should be prolonged, and so his probation here on earth be extended, then his bodily healing will follow as an effect of which this sacrament is the cause. This effect is not natural, but it is not properly *miraculous*. It is not, therefore, to be looked for when the sickness is so grievous, and has advanced so far, and gained so great a mastery, that the sick man is not only in danger of death but in the very jaws of death, so that he could not recover save by means of a true and proper miracle, in the strict sense of that term. But if by any

extraordinary natural means, or by any number and conjunction of natural means, such as rare or costly remedies, change of climate, or superexcellence of medical skill, the progress of the disease might be arrested, then the sacrament may effect in a brief space what without it those natural means might effect in the course of a considerable time. The sacramental effect of bodily healing is, therefore, although not miraculous, *not merely natural*. It is as properly preternatural as it is truly sacramental.

Such are the circumstances, and such the conditions under which this contingent effect of the Sacrament of Extreme Unction follows. By means of that sacrament Jesus Christ, Who, as the principal minister of all His sacraments, administers it, continues in the present His work of the past, and heals the sick as well as saves the sinner by the remission of his sins.

Thus has He provided for His children, in death as in life, so that dying as well as living they may be the Lord's. "We see Jesus," says St. Paul in his Epistle to the Hebrews, "Who was made a little less than the angels, for the suffering of death, crowned with glory and honour, that through the grace of God He might *taste death for all*. . . . For as much as the children were partakers of flesh and blood, He also Himself in like manner partook of the same, that *through death* He might destroy him who had the empire of death, that is to say, the devil; and might deliver them who, through the *fear of death*, were all their lifetime subject to slavery. Wherefore it behoved Him in all things to be made like to His brethren, that He might become a merciful and faithful High Priest with God, to make a reconciliation for the sins of the people; for in that wherein He Himself hath suffered and been tried, He is *able to succour* those who are tried. . . . We have not an High Priest who cannot have compassion on our infirmities, but one tried in

all things like as we are, yet without sin." "I have compassion on the multitude," said Jesus when He saw them famishing for lack of food, and feared lest they should faint on their homeward way. He had compassion on the suffering, and the ground of His compassion was that He had suffered even as did they. He had suffered all pains that violence can inflict, and that a human body can endure. His sorrows were ever in His sight, and as His life approached its close, He said that His soul was sorrowful even unto death. He knew what it was to live a human life, and He knew also what it was to die a human death—to have the soul parted from the body, to have that bond severed which bound both together in the oneness of one human being. The human fear that overwhelmed His human soul in the Olive Garden was caused in part at least by His knowledge that He was about to drink of the chalice of His Passion, and to drink until draining it to its dregs He had tasted of the bitterness of death.

For Him Who had no sin there was no reproach of conscience, and no sting of remorse by reason of the past, and there was no foreboding of the future. But He vouchsafed to feel what dying men have left—the sense of solitude and isolation, of helplessness without aid, the ground as it were slipping from beneath the feet, and as yet no foothold on the future. "My God! My God! why hast Thou forsaken Me?" It was but for a moment, like that other cry, "Father! if it be possible remove this chalice"; but those moments gave Him knowledge, such as experience alone can give, of what men may feel and need in the dread hour of death. Had no other motive existed in the mind of Jesus for the institution of the Sacrament of the Dying, His sympathy with the dying would have sufficed.

Blessed are they who receive it during their last days. Unwise are they who postpone it, and cruel is the faithless fondness of their friends who prevent them from receiving

it until their last moments. "Blessed are the dead who die in the Lord." Living members of His Body, they die under the action and influence, subject to the ministry and operation of Jesus of Nazareth. He it is who comforts and strengthens them, disposes and prepares them. The strength and gladness which He bestows upon them are fruits of that faith which was His gift in order to their capacity for sacramental gifts, and according to their faith so is it done to them by Him in His sacraments. "Why are you timid?" said He to His disciples in an hour of peril, in a moment which they supposed to be among the last of their lives. He laid bare the secret of their timidity when He added—"O ye of little faith". According to the measure, the simplicity, and the strength of our faith in the sacramental ministries of Jesus Christ, shall be the measure and the character of that confidence and comfort wherewith we shall turn away from parents and children, and brethren and kinsfolk, and friends, to our Father Who is in heaven. May it be such that we may with our last words say to Him, as His children, and in union with His Son: "Father, into Thy hands I commend My spirit"; and with His Apostle: "O Death, where is thy sting? O Grave, where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be to God Who hath given us the victory through Jesus Christ our Lord."

VIII.

The Sacrament of Priesthood and Sacred Ministry.

(ORDER.)

THE idea of *priesthood* includes the idea of *sacrifice*, even as the idea of sacrifice supposes the existence of a priest. There cannot be an offering without an offerer; and an offerer has offering as the end of his existence. An offering without an offerer is an impossibility. An offerer without an offering exists in vain. Sacrifice is an offering, and by a *priest* we mean a man who offers sacrifice. There may be and there are other offerings besides sacrifices, but they may be offered by those who are not priests. The existence of such offerings, therefore, does not necessitate, or necessarily suppose, the existence of priests. It is a true sacrifice alone which requires a priest, and a priest alone can offer a true sacrifice. The ideas of priesthood and sacrifice are therefore correlatives. The one is the necessary because the essential counterpart of the other. Given sacrifice—there must be priesthood.

2.

But what is a sacrifice? It is an offering, indeed, but every offering is not a sacrifice. Sacrifice is the offering of a victim.

But what is a victim? A victim is an offering which is offered by means of its death or destruction, or in a way which is equivalent to death or destruction. It follows that

priesthood, of its very idea, and therefore necessarily, supposes the existence of a victim. As given sacrifice, there must be priesthood ; so given priesthood—there must be a victim.

3.

A victim must be a creature or created being, since it must be capable of either death or destruction. If it is a living creature it must die, if it is a lifeless creature it must be destroyed, if it is to be made a victim. Apart from either death or destruction, or some change of the mode of its existence which is equivalent to either death or destruction, it cannot be offered in such a way as to be thereby—made a victim.

Furthermore, the creature which is made a victim cannot be offered to its fellow-creature. Sacrifice is an offering made to the one Creator, as a solemn act of recognition of His Creatorship. That offering alone therefore is a true sacrifice which is made to the Divine Majesty.

4.

As the victim must be a creature, so must the priest be its fellow-creature. Sacrifice is a confession of createdness, and so cannot be offered by the uncreated. Given sacrifice, its offerer must be a creature, in the sense that he must possess a created nature. For the gift of his created nature he, by means of sacrifice—does homage to its Creator.

5.

All who claim the name of Christian profess to believe that Jesus Christ was a Priest—that He offered a sacrifice—that in this sacrifice He was Himself the Victim—and that His sacrifice was offered to the Divine Majesty for us men, and for our salvation.

But among the claimants to the name of Christian

there are some who deny that He is as really a Priest in the present as He was in the past—that He offers sacrifice to-day as really as on the first Good Friday—that He exists on earth in the state of a true victim—and that He offers Himself as such by means of the ministry of men whom He has made His instruments to this end.

We Christians who are Catholics believe, profess, and maintain that Jesus exists in our midst to-day in the state of a victim—and that He offers Himself in sacrifice every day, and many thousand times a day, by means of men whom he has made to share His priesthood.

6.

Priesthood is one; and Jesus alone is priest in the principal and adequate sense of the term. All other priests either have foreshadowed His one priesthood, or they share it. They have either prefigured it, or they exercise it, in the sense that they are His instruments, and that He Himself exercises it by means of them. The priesthood of the Old Law within the chosen nation was as the ruddy dawn which foretells the rising of the sun from behind the hills. The priesthood of the New Law within the chosen Church, which comprehends the nations, is as the rays which radiate at noonday from the sun in heaven till they reach the earth. The priesthood of the Catholic Church is identified with the priesthood of Jesus Christ. They are not two priest-hoods, but one priesthood. A Catholic priest *personates* Jesus Christ as He is the one great High Priest after the order of Melchisedech.

7.

The power of priesthood must be *given*—and given by God. No man can take it upon himself; and no man can bestow it upon his fellow-man. It was *given* to Jesus Christ as He is Man, and that which He received as He is Man, He can bestow on other men. That which belongs

to Him in virtue of His divine nature it is as impossible for Him to bestow on the creature as it is impossible for the creature to receive it. He cannot make His creature omnipotent, nor can He make His creature omniscient. Omnipotence and omniscience are excellences and perfections which are identified with the divine nature, and they can be possessed by the divine persons only who personally possess that divine nature. They belong to the Divine Person Who is the Incarnate Son of God, in virtue of His personal possession of the divine nature in common with the Father and the Holy Ghost; but they do not belong and they could not be bestowed on that human nature which He assumed. That nature as created is finite, and the finite is incapable of the reception of the infinite. This is as impossible as it is impossible that the created should cease to be created, and should become uncreated. To effect this is impossible even to the Omnipotent, since, as a contradiction in terms, it does not lie within the limits of possibility, and so lies outside the province of power. To say that Jesus as man, or in virtue of His human nature, was omnipotent or omniscient would be to weld in alloy the two distinct natures—the uncreated divine and the created human—which unmingling meet, and are indissolubly wedded, both being personally possessed by the one Divine Person Who was and is the Incarnate Son of God.

What Jesus eternally possessed, and did not receive in time and as man, He could not bestow on other men. Neither could He exercise by means of men that which was not His to exercise as He was man.

But everything which had been bestowed on Him as man He could bestow on men, and everything which was His to exercise as man He could exercise by means of men.

As man He was the one Mediator between God and men—and He could make men mediators, or exercise His mediatorship by means of men.

As man He was the one Apostle of God to men—and He could make men His apostles, identifying them with Himself in His one divine mission—so that they should be, as He was, the sent of God—or so that He should exercise and accomplish the purposes of His apostolate or mission by means of men.

As man He was not only a prophet, but THE PROPHET—the Divine Teacher of a divine message—and He could make men divine teachers of their fellow-men—or exercise His teaching office by means of men.

As man He was not only a king, but the KING OF KINGS, and Lord of lords, and Ruler of the princes of the earth—and He could make men kings and lords and princes—or exercise His royalty and minister His kingdom by means of men.

As man, in like manner, He was not only a priest, but THE GREAT HIGH PRIEST—and so He could make men priests—or exercise His priesthood by means of men.

8.

As Mediator and Apostle Jesus was sent and came to found a *Kingdom*—in which He was to teach a *People*—for whom He was as priest to offer sacrifice.

His kingdom, as it is the kingdom of God upon the earth, must be wisely and well ordered. Order, as it is a perfection among men, recognized as a perfection by men, must be numbered among the divine perfections which are each and all identified with the divine essence. We cannot think it otherwise. Order is, moreover, manifest among the works of God within the realm of nature, or visible creation. We discern it alike on earth, and in the star-sprinkled heavens. Their tale anticipates the tidings of revelation which proclaims to us the order that obtains within the heaven of heavens.

The kingdom of heaven upon the earth must reflect heaven's order; and where upon the earth and under

heaven should we expect to find such a manifestation of the God of order, as in that kingdom which, as it is of His own constitution, is of His own ordination?

Within this kingdom there must be a central principle of order. There must be a point from which all order radiates, and to which all things ordained converge. What can this point and principle of order be save the presence of the King? The King is present as upon His throne, but His throne upon the earth is an altar. Before an altar He stands, personated by a man who shares His priesthood, and by means of whom, as by an instrument, He exercises His priesthood, and offers sacrifice. Upon an altar He lies a victim, the Lamb of God, "living yet as if He had been slain". In order to the existence of this presence there must be priesthood. In order to the possession of priesthood by men, it must be bestowed upon them. The power of priesthood must flow to them from the source of priesthood, the great High Priest. The stream of priesthood must have its channels. The channel of bestowal must be external and visible, as the exercise of the power of priesthood is external and visible. The inward, spiritual power of priesthood is signified by a sign—this sign is practical and efficacious to convey and confer the power which it signifies, along with the grace which is necessary in order to the due exercise of that power—and such a sign suffices to satisfy the idea, and to fulfil every condition and characteristic of a sacrament.

9.

The Church of God is constituted, maintained, and perfected in its divine order by means of sacraments. Among these the sacrament of greatest dignity *in itself* is that which contains the real, true, and natural Body of Jesus Christ as He is the Divine Victim. But there is another sacrament which *in its effect* is of still greater dignity. Other sacraments are ordered with regard to the Blessed Sacrament as

already existing, and in order to its reception. This sacrament is necessary in order to the existence of that sacrament. The Blessed Sacrament is the centre of the divine order in the kingdom of Jesus Christ, but this sacrament is that centre's cause. Without it there would be no priesthood—no Divine Victim—no sacrifice—no Real Presence—and no communion of the Living Bread of Life. The sacrament, therefore, which is the cause of that which is the centre of all order in the Church of God, is rightly and with reason called—the Sacrament of Order.

10.

As it is from the point of view of the Blessed Sacrament—or the real, true, and substantial presence of Jesus in our midst—that we must consider all other sacraments, which are ordained thereto; so *a fortiori* from the same point of view must we consider the Sacrament of Order, which exists primarily in order to the existence of the Blessed Sacrament.

Without the Sacrament of Order there would be no Blessed Sacrament, and there would be no sacrifice, because there would be no priesthood. The chief end of the Sacrament of Order is the bestowal of that spiritual power which is priesthood; and again, the chief end of priesthood, included in its definition, and forming its essential idea is—sacrifice. A priest is a man who offers sacrifice, and every man who has power to offer sacrifice is a priest.

Priesthood exists for the benefit not only of the priest, but of the faithful, and a priest may have power, and on some priests spiritual power is bestowed, over the *mystical* Body of Jesus Christ—which consists of the faithful as they are members in union with Him as He is their mystic Head—as well as over the *natural* Body of Jesus Christ. But it is this latter power—power over the real, true, natural,

corporeally, albeit sacramentally, existing Body of Jesus Christ in the Blessed Sacrament—that is the *primary end of priesthood*. Apart from it there is no priesthood. It is essential to priesthood. It belongs to every priest. Some priests have no action on the mystical Body of Christ or on any of its members, as in the case of certain religious who are promoted to the priesthood, but to whom is not committed any cure of souls. All priests, on the contrary, have action on the natural Body of Christ; and this is moreover the principal action of those to whom action on His mystical Body also belongs.

The secondary action of a priest, or his actions on members of the mystical Body, is dependent on his principal action, and supposes it. In order to its exercise he must possess power of *jurisdiction* as well as power of Order. Those of the faithful on whom he is to exercise it must be *made subject to him* by his and their lawful superior. This is not done by means of the Sacrament of Order. His principal action on the natural Body of Christ is independent of his secondary action, and exists in its independence and stands by itself alone; while his secondary action is dependent on the power which he possesses in order to his primary and principal action. That action is to consecrate the Blessed Sacrament—to transubstantiate, or convert the substance of bread and wine into the substance of the Body and Blood of Jesus Christ, and—doing this in place of Him, and as personating Him, with His authority, and with all His priestly power over His own Body—to thereby place Him in the state of a true Victim, and so to offer Him in sacrifice to the Divine Majesty. To bestow on man power to do this is the *raison d'être* of the Sacrament of Order.

II.

This leads us to consider the diversity of Order. There are not seven sacraments of Order. There is one Sacra-

ment of Order; but within this one sacrament there is a diversity of orders. What is bestowed in and by means of the Sacrament of Order is spiritual *power*—and a spiritual power which has relation to the Blessed Sacrament. This spiritual power is given to individuals in greater or less measure; and this in proportion to the greater or less nearness of the person ordained, and his closer or less close relation to the Blessed Sacrament. The closest relation of all, than which there can be no closer, is that of him who consecrates it. In this there can be no degrees, no greater or lesser power—a man either consecrates and has power to consecrate, or he has not that power, and does not consecrate—and in consecrating the meanest priest has as much power as has the prelate of greatest dignity, or as has the Supreme Pontiff. From this point of view of the Blessed Sacrament, which owes its existence to a priest, all priests are equal in their power of priesthood.

12.

But to whom does the priest, who in his possession of this power is, as regards it, the equal of the Supreme Pontiff, *owe his own existence* as a priest? He owes it to a fellow-priest. The priesthood of both is generically the same, but the priest who bestows and has power to bestow priesthood possesses priesthood *in its fulness*. The Sacrament of Order exists for the bestowal of priesthood, but the priesthood which is bestowed may be bestowed either in measure or in its fulness. Bestowed in measure, it suffices for the office of a priest, which is to offer sacrifice. Bestowed in its fulness, it enables its recipient not only to exercise the office of a priest, but to *transmit* the priesthood, and to *generate priests*. The simple priest is called a presbyter; his superior, who is the father who has begotten him as he is a priest, is called a bishop. The episcopate is an extension of the priesthood which resides in the

presbyterate. It is the priesthood in its maturity, and with its power of reproduction.

13.

From this point of view the episcopate and the presbyterate are one—in the oneness of priesthood. Both are therefore included within the one Sacrament of Order. It exists for the bestowal both of the episcopate and of the presbyterate—of the power to offer sacrifice, and of the power to bestow that power.

A bishop has, or may have, other powers which belong to his office, but there is no power possessed by a bishop which so belongs to his ORDER as does this power of bestowing priesthood, and so of begetting priests unto God.

A bishop is the ordinary minister of the Sacrament of Confirmation ; and in his consecration he receives power to confirm the baptized. But this power may be bestowed on and may be exercised by a priest who is not a bishop, by special delegation of the Supreme Pontiff. By no delegation, however, can a priest who is not a bishop ordain a priest ; and this the Supreme Pontiff himself cannot do, until he has been consecrated bishop.

As a priest may have power over the mystical Body of Christ in addition to his power over the natural Body of Christ, so a bishop has power over the mystical Body of Christ in addition to his power of propagating priesthood : but it is this latter power which brings him into direct relation with the Sacrifice, which is the central principle of Order, and so gives him place in the hierarchy of Order, as it is distinguished from the hierarchy of jurisdiction.

14.

Within the confines of the Sacrament of Order we find in addition to the twofold priesthood—the priesthood in measure, and the priesthood in its fulness—the power of *ministry*.

Ordained persons are divided therefore into priests and ministers—men who offer sacrifice—and men who minister to them in this the principal exercise of their priesthood. Sacrifice is, as we have said, the action for the performance of which it is that power of priesthood has primarily been bestowed on men.

As spiritual power is given to offer sacrifice, so spiritual *power* is also given to *minister* with relation to the sacrifice. There are diversities of ministries, and so there is diversity of kind in the spiritual power which is bestowed on the several classes of ministers in accordance with the various kinds of ministry to which they are appointed.

The power of ministry in its fulness resides in the diaconate, as the power of priesthood in its fulness resides in the episcopate. But between the fulness of priesthood and the fulness of ministry there is this difference. All powers in order to inferior ministries are implicitly contained within the plenitude of the power to minister which belongs to deacons; but power to offer sacrifice is not implicitly contained in the power of *bestowing* priesthood. He who is to be consecrated a bishop, and so to receive this latter power, must first have received the former power—the spiritual power to offer sacrifice. This is the foundation, of which episcopal power of Order is the apex. For this reason we have said that the episcopate is an extension of the priesthood. We cannot say in like manner that the diaconate is an extension of the subdiaconate, and still less can we say that it is an extension of any inferior power of ministry. In order to be a bishop, a man must have first been ordained a priest; but it is not necessary in order to be a deacon, and to possess all the powers of a deacon, or the plenitude of ministry, that a man should first have been ordained subdeacon, or in any of the inferior grades of ministry. As matter of fact, in the primitive Church, by reason of the

scarcity of ministers, inferior ministries were performed by the deacons, in the fulness of whose power for ministry power for inferior ministries was implicitly contained. With the subsequent growth of the Church and development of the order of divine worship, what was implicitly contained in one order was distributed in several orders. By means of these the power of ministry was explicitly bestowed in ordered measure corresponding in the case of every class of ministers with that which the nature of their several ministries demanded.

In the same way, in the primitive Church some were ordained priests who had not passed through the minor orders, and their ordination was valid. Power to offer sacrifice includes power to minister. A man may be validly ordained priest *per saltum*, that is, without his having been previously ordained a deacon, but a man cannot be validly consecrated bishop *per saltum* who has not previously been ordained a priest. This serves to set in still clearer light the generic oneness of the priesthood as it exists in bishop and in priest respectively. It sets forth also, as a consequence of this, the comprehension of episcopal power of Order within the Sacrament of Order. Episcopal power of Order is an *extension* of power of Order; ministerial power of Order is a *derivation* from power of Order—the presence of Jesus sacrificing and offering Himself as Victim being in either case the centre of sacramental Order.

In later times it was determined by constitution of the Church that no one should ascend to the higher orders who had not first humbled himself in the lower offices. If any one, however, should have received a higher order who had not previously received a lower order, he is not to be re-ordained to the higher order. The sacred canons direct that the order which is lacking should be supplied.

The symmetry of the Sacrament of Order is thus preserved.

15.

Ministry with relation to the Eucharist—as it is a sacrifice, and as it is also a sacrament—is manifold. Spiritual power so to minister is equally manifold. This power is bestowed by means of Order; and so within the oneness of the Sacrament of Order we find a diversity of orders. The oneness of the one Sacrament of Order does not depend upon union of the several orders in one recipient, in that way in which union of parts is necessary in order to the integrity of a whole of which each is a part. Each ministerial order is a greater or less participation of ONE ministerial power. This power is found in its fulness in the diaconate, and is possessed and exercised by deacons.

As it is becoming that the temple, the altar, the sacred vessels, and the sacred vestments should be separated and dedicated, and consecrated or blessed, in order to their use in the divine service, so is it most becoming that those who minister should receive a consecration. This consecration by means of visible signs is the Sacrament of Order. It is the end of this consecration—ministry with relation to the Eucharist—which distinguishes it from all other benedictions and consecrations, such as the consecration of abbots and kings. These are not ordained towards the Eucharist, and so they are not sacraments.

The co-operation of ministers may concern either the Sacrifice or the receivers of the Blessed Sacrament. To touch the Blessed Sacrament belongs to him who has power to consecrate It. To deacons it belongs not to touch It, but to carry It *in the sacred vessels*. So long as the discipline of the Church permitted the reception of the Precious Blood by the faithful, the dispensation of It belonged to the deacons who bore It to them in the chalice.

The ordering of the matter in the sacred vessels—the bread and wine which are to be transubstantiated into the Body and Blood of the Divine Victim, and offered in sacri-

fic—belongs to subdeacons. They have power to *touch* the sacred vessels, *when these do not contain* the Blessed Sacrament.

The preparation and presentation of the matter to the subdeacons who are to order it in the sacred vessels belongs to acolytes; and they in their ordination receive spiritual power so to minister. Others who are not in orders may be deputed to perform this office; but these do not minister *ex officio*, since they have not received any spiritual power in order to this ministry.

The three remaining orders are concerned with the preparation of the uncleaned, in order that they may receive the Blessed Sacrament. There are, says St. Thomas, three classes of the uncleaned. There are therefore three classes of ministers set apart and furnished with spiritual power for three kinds of cleansing.

The first class of uncleaned persons consists of infidels, or unbelievers. These have no will to believe, and, according to the ancient discipline, they were debarred from even gazing on the sacred mysteries, and excluded from the society of the faithful, or baptized believers. To do this belongs to the ostiaries or door-keepers, and in order to this ministry there is bestowed on them a spiritual power.

The second class of uncleaned persons consists of catechumens. These have the will to believe whatever God has revealed, but they have not yet been fully instructed in the mysteries of the faith. Their instruction belongs to the lectors or readers. This ministry is signified by the spiritual power which they receive to read publicly the inspired scriptures of the Old Testament, since these contain the rudiments of the doctrine of faith.

The third class of uncleaned persons consists of energumens. These, although they believe, and are instructed in the faith, are hindered in their devotion, in the divine ser-

vice, and in the exercises of religion, by the malicious agency of evil spirits. Their deliverance belongs to the exorcists, on whom spiritual power is bestowed in order to this ministry. In practice, however, they are not permitted to exercise it without leave of the bishop.

Take these three ministries in their inverse order—which corresponds to their respective nearness, or closeness of relation to the Blessed Sacrament—and in priests, deacons, subdeacons, acolytes, exorcists, lectors, and ostiaries, we have the sevenfold hierarchy of Order.

Within this hierarchy the ministry extends in orderly array from the footpace of the altar to the doorway of the temple. All are courtiers, but all have not the same place and the same office in the court of the Most High. All are peers, with one nobility, but among peers there is diversity of dignity, and the noblest are those who in their ministry stand nearest to the person of the King, ministering immediately to him who shares His royal priesthood, and personates the King, Who through him vouchsafes to exercise, and is enabled to exercise, His priesthood.

16.

Every order is in itself *sacred*, since the ministry in order to which it bestows spiritual power is a sacred ministry. But among the various orders three only have to do with consecrated matter; two—the priesthood and the diaconate—with the Body and Blood of the Divine Victim; one—the subdiaconate—with the consecrated vessels in which these are offered. Those three orders only are, therefore, called Sacred Orders. They are so called to distinguish them from the orders which have not to do with consecrated matter, and which are called the lesser or Minor Orders. To the three Sacred Orders, and to them only, the obligation to continence attaches. It is of strictest precept annexed to them that those men may be chaste and holy who have to handle holy things.

Tonsure is not an order, since it does not bestow any spiritual power. It is, however, a prelude or preamble to orders. It separates a man from the state of laymen, and constitutes him in the state of clerics. It is a deputation towards receiving spiritual power for sacred ministries, although by it no spiritual power is bestowed. So real, however, is this separation and deputation that a tonsured man is no longer a layman, but a cleric; and once a cleric always a cleric. Even if he should depart from his purpose, go back to the world, live again the life of laymen, and forfeit for the time being his privileges as a cleric, he has not ceased to be a cleric, and he will not on his return to clerical life be retonsured.

17.

St. Thomas tells us that the bishop, in conferring Orders, first *prepares* the persons for the reception of them—and then *bestows* on them the power of Order.

The preparation consists in blessing—in laying on of hands—and in anointing.

By means of blessing—men are enlisted in and wedded to the divine service; and blessing is therefore given to all who are ordained.

By means of laying on of hands—there is bestowed the fulness of the necessary graces by which men are fitted for the greater offices. This is given only to priests and deacons, since to them alone the dispensation of sacraments belongs.

By means of anointing—men's hands are consecrated for the handling of the Blessed Sacrament. Priests only are therefore anointed, since they alone have power to touch with their hands the Body of the Divine Victim. With reason are their hands anointed as the chalice is anointed which contains His Precious Blood, and as the paten is anointed on which His Sacred Body lies.

Bestowal of power, as distinguished from *preparation* for

its reception, is effected by the delivery of something which pertains to the proper and principal action of the person who is ordained, along with a determinate form of words which expresses the power bestowed.

Apart from antiquarian questions, it is practically certain that the means of bestowal is that which is determined by public authority in the Church, and that any departure made by private authority in the manner of bestowal would render the validity of the ordination most doubtful, to say the least, and would most probably entirely vitiate it. A deliberate change in the thing delivered, or an alteration of the determinate form of words which had been wont to accompany delivery, and which expressed the power intended to be bestowed, would certainly be at least suspicious, as seeming to indicate a difference of intention from that of the Church.

The proper and principal action of a priest is to offer sacrifice, and spiritual power to do so is that power which is primarily bestowed on a priest in his ordination; and so, as St. Thomas teaches, it is in the delivery of the chalice by the bishop to the priest, with a determinate form of words, that the sacerdotal *character* is imprinted. This character is that seal which is graven indelibly on the essence of his soul, stamping him as a priest, not only throughout time, but throughout eternity. St. Thomas adds that the sacerdotal vestment does not signify the *power* which is given to the priest, but signifies the fitness which is required in him for the exercise of that power; and that, therefore, neither on him nor on any other is character impressed by the giving of any vestment.

With regard to deacons, he says that, as the spiritual power bestowed on them, in order to their principal action—which is not to handle, but to bear the Body of Christ on the paten, and to dispense His Blood in the chalice—cannot be expressed by delivery of the vessels only, and as

there cannot be delivery of the matter, it is by delivery to him of the Book of the Gospels, which expresses his secondary ministerial action—the singing of the gospel—that character is imprinted.

Character is imprinted on subdeacons by delivery to them of the chalice.

By means of every one of the various orders, minor as well as sacred, a man is set over the people in some grade of a power which is ordained either for the dispensing of sacraments, or for disposing those who are to receive them. He possesses a spiritual power which others who have not been raised to that order do not possess. Hence in every order there is some distinctive difference. Character, therefore, as it is a distinctive sign, is imprinted by every order. Hence, no order can be reiterated. However far he who has been ordained in any order may afterwards depart to the life of laymen, the character of that order always remains imprinted on him. When he returns again to clerical life, the order which he has once received is not again bestowed on him.

The character of Order presupposes the character of Baptism, which as “the gate of the sacraments,” is necessary in order to the valid reception of this as of every other sacrament. The unbaptized are absolutely incapable of ordination. The attempted ordination of an unbaptized person is absolutely null and void. If his baptism is doubtful, his ordination is equally doubtful. It is most becoming, but it is not of necessity, that he who receives the character of Order should previously have received the character of Confirmation. The Apostles received power of Order before the ascension of Jesus into heaven, but not until after His ascension were they confirmed by the descent upon them of God the Holy Ghost.

That is the principal action of every order by reason of which that order is most immediately ordained towards the

Blessed Sacrament ; and from the nearness or closeness of relation of an order to the Blessed Sacrament is derived its dignity or pre-eminence over other orders. But besides its principal and more proper actions, every order has also other and secondary actions which belong to it. The number of these is greater in proportion to the eminence of the order. The higher the spiritual power bestowed by any order, the wider is the sphere of action which belongs to that order.

The proximate disposition of those who are to receive the Blessed Sacrament is purification of them from sin. The sacraments which exist principally to effect this cleansing are Baptism, Penance, and Extreme Unction. The proper minister of these sacraments is a priest. The administration of them belongs to the secondary action of him whose principal action directly concerns the Blessed Sacrament in the Divine Sacrifice.

The principal action of a bishop, as regards his power of order, is to propagate the priesthood and so to beget priests to offer sacrifice. To him it belongs to consecrate not only persons to be ordained, but the vessels also which by his consecration he determines for their use. To his secondary action, which concerns the mystical Body of Christ, the Confirmation of the faithful belongs, and of that sacrament he is the proper minister. It belongs to him in whom is the fulness of priesthood in its perfection to bring to perfection the baptized, by bestowing upon them the sacrament which completes their baptism with the fulness of baptismal grace. To him also it belongs to bless religious women, who are figures of the Church as it is the Spouse of Christ.

Outside the hierarchy of Order, which has for centre the Blessed Sacrament, and which is itself the central pillar of the whole House of God, lies the hierarchy of jurisdiction.

This consists in various dignities, and comprehends the papacy—the cardinalate—patriarchates—primacies—archiepiscopates—episcopates—and prelatures inferior thereto.

All bishops are equal in power of Order, as all priests are equal in their priesthood; but all bishops are not equal as regards jurisdiction and dignity.

The Papacy is the Roman episcopate, as it has annexed to it jurisdiction over all bishops and over all the faithful.

The Cardinalate is a dignity which does not necessarily require or presuppose episcopal order. It nevertheless exceeds the episcopate in degree of eminence. The cardinals constitute the clergy of the local Roman Church. To them it belongs to elect the Bishop of Rome, who is the Supreme Pontiff, and to aid him in his universal government by means of their counsel.

Patriarchates are episcopates to which even primacies are subject.

Primacies are episcopates with jurisdiction which is inferior to that of patriarchs, but superior to that of archbishops or metropolitans.

Archiepiscopates are episcopates which are subject to primacies, but superior to episcopates within the same province. These are called suffragan.

Other prelates, who do not possess episcopal power of Order, possess jurisdiction in that measure in which it has been derived to them from the source of all jurisdiction, the Supreme Pontiff.

20.

By means of the pontificate and the priesthood which He has established on the earth, Jesus at once reigns in His Kingdom and does homage therein to the Divine Majesty. He is the Head of both hierarchies, and the source of all power, whether of order or of jurisdiction.

Priesthood and royalty must be studied as they are in Him, if they are to be understood as they exist in the men

whom He has made to personate Him, and to become His instruments in order to His own perpetual exercise of the *Regale Sacerdotium*, His Royal Priesthood.

His Kingdom is a theocratic monarchy, and fulness of jurisdiction is wedded with the fulness of the priesthood in the monarch who is at once *Rex regum* and *Servus servorum Dei*—the Vice-Christ, the Vicar and Vicegerent of Jesus, alike at His Altar and on His Throne.

IX.

*The Sacrament of Sanctified Society.*¹

(MATRIMONY.)

HUMAN society is the work of God. It is the result of a principle in human nature, which has God for its author. When men and women wedded and formed families, those families naturally coalesced into tribes. Those tribes again, by an extension of the same natural process, coalesced into peoples. The family had its home; the tribes had their villages, towns, and cities; the people had its commonwealth. The village was the aggregate of homes; the town or city was an extension of the village; the State, kingdom, or republic, as the case might be, was the result of a natural coalition of subordinate municipalities under one common ruler. The dominion of the father in his family extended itself with the extension of that family into the kingdom, and its result was the dominion of the king. The royal power is an extension of the paternal. It is a result, not of social covenant, but of natural evolution. It is a legitimate process of human nature, and, as such, is ordained by the Divine Author of that nature.

Every human society, therefore, the most widely extending and the most perfectly developed, as well as the narrowest and the most rudimentary, rests upon the primary

¹ The reader will find the philosophy of this subject treated at length by the author, in his volume on *Christian Marriage*. (London: Kegan Paul, Trench, & Co., 1886.)

society of the family as upon its foundation, and follows it as its type. But matrimony lays the foundation of the family; and so matrimony lies at the root of human society.

2.

Jesus Christ came as the Redeemer of men, and as the Regenerator of society. He entered into relations with mankind collectively, as well as with man individually. He came as the Second Adam, and as the Founder of a new family. In the first Adam the human family fell; in the Second Adam a human family was to rise again. As in Adam men died, so in Christ were men to be made alive. The supernatural life of men was the result of their possession of the habitual, sanctifying grace of God. Receiving it, they were made "partakers of the Divine Nature," and became members of the family of God. By Jesus Christ "came grace and truth"; and to as many as believed in Him He gave power to become the sons of God. He came to be a Father, and He was to beget sons and daughters unto God.

He founded a Church, which he wedded to Himself, and which He calls His Spouse. He speaks of Himself as the Bridegroom, and of her as His Mystic Bride.

She is called His Body, He is called her Head. The men who compose her are said by His Apostle, and consequently by the Spirit of Truth Who inspired him, to be members of His Body, of His Flesh, and of His Bones.

She, in her individual oneness—as a moral person—is indissolubly united to Him. They are "two in one flesh". For her sake He left His Father in heaven, and His Mother at Nazareth, that He might cleave to that Immaculate Spouse who issued from His opened side as He slept on Calvary.

The end of that matrimony was her maternity, the existence of a supernatural offspring and His paternal relation

towards those children whom He had begotten again unto God.

His words to fallen men were—"You must be born again". As there was a natural process of generation, so there was to be a supernatural process of regeneration. Baptism was the first of those Seven Sacraments which He ordained as the instruments and means and channels of His grace. By means of it men were made recipients of divine grace, were initiated into that new society of which He was the Head—that new family of which He was the Father—and acquired a right and title to heaven as their inheritance.

As their Father, Jesus Christ provided for His children in sickness and in health. He provided for them, in their spiritual sickness, a means of healing in the Sacrament of Penance. For the healed and whole He instituted the Sacrament of the Eucharist. He gave Himself—as the Living Bread of Life—for the sustenance and refreshment of their souls. As in life, so in death He cared for them. By the Sacrament of Extreme Unction He prepared them for their last agony. That men, moreover, might minister those sacraments to their fellow-men, and to provide for the spiritual education and government of His children, He instituted the Sacrament of Order.

So much for the sanctification of individual men. The Redeemer of men came also for the sanctification of *society*. And human society was sick unto death. It had departed from its primæval type, and in order to its restoration, it must return to its primitive and divine constitution. Polygamy which marred, and divorce which destroyed the very idea of matrimony, obtained in all nations of the earth, and even among the chosen people. Conjugal infidelity and unnatural crimes added to that mass of social cancers which were eating out the very vitals of the body-politic beneath the fairest exteriors of the ancient civilization. In the Jewish theocracy the foundations of society were

shaken as in the commonwealths of Greece and Rome. With the unity and indissolubility of marriage, the dignity of woman had disappeared. One half of the human race was in a state of degradation. Woman was regarded as a necessary evil, as a piece of property, as an instrument of pleasure. She was the toy or the slave of man her master. The rottenness of society was the result of her dishonour; the restoration of its soundness rendered necessary the recognition of her rights.

To restore woman to her rightful place in the economy of the human race, to make man acknowledge her and treat her as his equal—with a personal dignity as perfect as his own—was part of the mission of the Redeemer of mankind. To this end He restored matrimony to its primæval type—as it was “in the beginning of the creation”. He resealed it with its two essential characteristics of unity and indissolubility; and prohibited, as subversive of it, polygamy and divorce. He did more. He sanctified it by a sacrament. Sanctifying matrimony, He sanctified the family. Sanctifying the family, He sanctified society. Society rested on the family, the family rested on matrimony. When the matrimonial contract was elevated to the dignity of a sacrament, society was sanctified in its foundations and at its centre.

The result was Christendom; and in Christendom—the dignity of woman.

3.

This majestic work of reformation—nay! of almost recreation—was worthy of the divine wisdom and omnipotence. The Catholic Church effected what no civilization and no philosophy had been able to accomplish. What she did, she alone has retained the power of doing. Human societies for religious purposes outside her pale are powerless to restrain the violence of human passion backed by the

pressure of human power. The Roman Pontiffs have throughout the ages asserted and maintained the rights of woman. In defence of the rights of woman England was lost to the Holy See. Had the Vicar of Him Who restored matrimony and invested it with a sacramental dignity sacrificed the rights of one woman to satisfy the lawless desires of her royal husband, he would have sacrificed her sex. Sacrificing her sex, he would have sacrificed society. Had it been but the sacrifice of a woman, it might have been for the common good. But it was the sacrifice of woman. The Roman Pontiffs speak, not to one age or nation, but to the world and for all time. Never has their divine wisdom and their divine fortitude shone forth more resplendently than when concerning Christian marriage their voice gave no uncertain sound. The Catholic and Roman Church, which restored the position of woman, clearly asserts and unflinchingly maintains her rights. With the Catholic religion her position and her rights are bound up. Within the Catholic Church her dignity is assured. Outside that Church she is at the mercy of her master.

The religion that took the place of Catholic Christianity in England has produced its natural and necessary fruit in the legalizing of divorce. A human institution cannot stem the torrent of human passion. A human institution cannot brook superior human force. The laws of England lend their sanction to what the Church of God stigmatizes as adultery. The idea of Christian marriage is fading from the English mind. They who sow the wind must reap the whirlwind.

There is no mistake as to the issue between the Church and the world. The world in our day is fighting to the death for two things—for secular education and for civil marriage. The Church claims for herself the decision of all matrimonial causes, and the control of her children in their mental and their moral training. The struggle is

hopeless. The Church cannot change. Wives and husbands may separate and enter with other men and women into unhallowed unions; but such unions can never be Christian marriages. Legalized adulteries is the mildest term by which Christian men can describe them. Marriage on such terms—and marriage made in contemplation of possible divorce—becomes at best a licensed concubinage.

4.

In order to complete the true idea in our minds of Christian marriage, we must give further consideration to three points:—

1. That Christian matrimony is a true and proper sacrament of the New Law.

2. That there is no real distinction, or possibility of separation between the *contract* of Christian matrimony and the *Sacrament* of Matrimony—and that consequently, in the case of *baptized* persons, there is no true matrimony which is not at the same time a sacrament.

3. That the Catholic and Roman Church has power and the right to *constitute impediments* which shall be *destructive* of the matrimonial contract—that to her tribunal all causes which concern the bond of matrimony belong—and this not by the concession, either express or tacit, of the civil ruler, but in virtue of her own proper, original, and divine right. It is a right which belongs to her in property in the extreme and exclusive sense that it can belong to her alone, and that it is inalienable.

5.

That matrimony is truly and properly one of the Seven Sacraments of the Gospel or New Law—that as such it was instituted by Jesus Christ Himself—and that it confers grace, is a revealed truth of the Catholic faith. This truth was defined by the Catholic Church in her Council of Trent, and

its definition was rendered necessary by the heresies which came to a head in the sixteenth century.

Christian matrimony presupposes Christian baptism. Baptism is "the gate of the sacraments," and it is the baptized only who are capable of the reception of other sacraments. The matrimony of the unbaptized is therefore not a sacrament. The unbaptized are under the natural law only. Their contracts cannot have any higher sanctions than those which that law affords. The matrimony of the unbaptized is a lawful contract and a sacred bond, but it does not confer grace, and is not a sacrament.

It follows that before the Incarnation of the Son of God, and the institution by Him of sacraments as channels of His grace, and among them of the Sacrament of Baptism, matrimony, however lawful and holy it may have been in itself, and as a *contract*, was not sacramental. As a lawful contract, and in itself, it was sanctified from the beginning by God in Paradise, but it was not a centre and source of sanctification, as is a sacrament, until it was raised to the level and dignity of a sacrament by Jesus Christ.

Like every other sacrament, matrimony confers sanctifying grace.

Along with this sanctifying grace, which is habitual and abiding, matrimony confers also a right to actual graces to be bestowed by God in time of need, and in aid of those special needs which matrimonial life entails. This life has of necessity its own sorrows as well as its own joys—its own sufferings as well as its own pleasures—and its own burdens as well as its own solace. The state of matrimony has its duties as well as its rights. In order to their due fulfilment, the strength of the noblest nature must be supplemented by the strength of divine grace. Apart from all other difficulties, the *unity* of matrimony—or its absolute restriction of a man to one consort—along with its *indissolu-*

bility—or the essentially life-long nature of the bond which nought but death can sunder—would be for the frailty of fallen nature a burden greater than it could bear, were it not for the succours of the grace of God. If human nature, since its fall, were left to itself and its own resources, novelty of pleasure would by-and-bye be swallowed up in satiety, and the love of the senses which seeks variety would ere long crave for satisfaction in other objects. The love that is fed by bodily beauty must wither with old age. It is of its own nature as corruptible and as evanescent as is that from which it springs. It is mortal, and is bound to die, unless grace lends to it a life which is not its own. The love of the senses is blind to its own briefness, and when its eyes are opened its days are numbered. It is written in the gospel of the flesh, by one of its apostles, that marriage bonds are needless while love lasts, and that when love has vanished they are intolerable fetters. Amid the mire of this maxim lies sunk a truth which cries for a sacrament from heaven in aid of man's weakness here on earth. If there is a state of mortal life which requires, nay, demands a sacrament, that state is matrimony. Were we left to the conjecture of our reason, we should expect a sacrament for the benefit of those who bear Christ's yoke as married persons. Taught by God, we know that such a sacrament exists—that it was instituted by the Incarnate Son of God—and that it conveys grace which He merited on the Cross which He reddened with His Precious Blood. This sacramental grace was purchased and is bestowed for the strengthening of the married in their mutual love, in their fidelity to each other, and in their observance of each other's rights—for the well-ordering of their intercourse in accordance not merely with the promptings of sensual love and animal desire, but with the dictates of human reason, and of that reason as enlightened by divine religion—and for the education and government

of their children as Christian subjects in a Christian home.

Further, along with this sacramental grace there is bestowed by means of the Sacrament of Matrimony an increase of theological and of moral virtues, and among these the foremost place is held by the four which claim it—by charity and piety, by fidelity and patience. A married life which is adorned with these jewels is a life which is after the pattern of married life as it exists in the mind of Christ. It is the fruit and flower of a sacrament. It meets the eye as the visible expression of Christian matrimony.

6.

That there is no real distinction or possibility of separation between the *contract* of Christian matrimony and the *Sacrament* of Matrimony is a catholic doctrine which is so certain that its contradiction would savour of more than rashness. The Sacrament of Matrimony is not a rite which supervenes to a contract which is already perfected in itself and apart from that sacrament. The sacrament is not a spiritual adornment, or an extrinsic property, or an accidental quality which is superadded to the contract. It is the contract itself, which, remaining physically the same, is by a moral transformation assumed and raised to the nature and dignity, to the level and efficacy, of a sacrament. Hence there is not, and there cannot be, any true matrimonial contract between baptized persons which is not of necessity at the same time a sacrament. Whenever in any union of baptized persons there is no sacrament, it is simply and solely because the contract between such persons was invalid, and was therefore—not a true matrimonial contract. In every case in which the contract between Christians is *matrimonially valid* it is also *sacramental*. The sacramental nature of the contract does not depend on the faith of the contracting parties—on their

belief in sacraments—or on their being aware that matrimony is a sacrament, or that their matrimonial contract is sacramental. The sacramentality of the contract depends solely on two facts—the fact of the *validity of the contract*—and the fact that it is entered into by persons who had *previously been baptized*. The sacramentality is entirely independent of their intention. The only intention which is necessary on their part is that of entering into a valid matrimonial contract.

It follows that the marriages of Protestants—supposing them to have been validly baptized—are as sacramental as are the marriages of Catholics. Their matrimony is as much sacramental as is their baptism. It is as independent of their belief or unbelief, of their knowledge or ignorance of its sacramental nature.

As baptism does not require the ministry of a priest in order to its validity, so neither does matrimony. In matrimony the contracting parties are themselves the ministers of the sacrament, as they are themselves the creators of the contract. It is their matrimonial and mutual consent which effects the matrimonial contract, and it effects through that contract the sacrament which is identified with it. The nuptial benediction of priest or pontiff has no more share in effecting the sacrament than it has in effecting the contract.

The priest is present, not as minister of the sacrament, but as *witness* to the contract—as the *testis approbatus*, or approved witness required by the Church. His benediction is as extrinsic to this contract as it would be to any other contract. The benediction of the priest does not enter into and it forms no part of the sacrament. Its value is at the most that of a sacramental. The matrimonial contract, and consequently the Sacrament of Matrimony, if it is celebrated in his presence—and in any manner, so as that he is rendered capable of bearing witness to the fact, however

unwilling he may be to witness it or bear testimony to it—is valid. It would be equally valid if he were to withhold his benediction, nay, even if he were to lay the contract and all concerned under his curse.

As is the case in every other sacrament, the Sacrament of Matrimony has, besides its ministers, its matter and its form. Since this sacrament consists in the contract, its matter and its form are those of the contract. The remote matter in either case, or rather under either aspect—since the contract and the sacrament are identified—is the same, namely, the bodies of the contracting parties,—or their mutual dominion over each other's bodies for the purposes of married life, which is the object of the contract. The proximate matter and the form are contained in the words or equivalent signs which *express the consent* which effects the contract. These words are, under different aspects, at once the proximate matter and the form. They are the proximate *matter* as they express *delivery* of dominion by one contracting party. They are the *form* as they signify *acceptance* by him of the delivery of dominion made in like manner by the other contracting party. There is not merely a *mutual delivery* of dominion. There is a *mutual acceptance* of such delivery. The delivery on the one part is at the same time the acceptance of the corresponding delivery on the other part. Acceptance following on delivery is the form which completes every contract.

Further, in this, as in every other sacrament, we find a *sign*—a thing signified, and effected as well as signified—and a grace sacramentally conferred. The sign is found in the words which signify the contract. These words effect that which they signify. They effect an indissoluble union. This is henceforth no longer subject to the will and power of the contracting parties. They are powerless to rescind

the contract, to dissolve the bond which it has established, or to alienate in favour of others the mutual rights of dominion over each other which it has transferred by way of property. This indissoluble union is a sacramental shadow of the indissoluble union between Christ as Bridegroom and the Church which is His Bride. That again is a union formed on the pattern of the indissoluble wedding of the two natures—the divine and the human—which subsist in the one Divine Person of the Son of God. In virtue of the words, expressive of matrimonial consent, which complete the matrimonial contract, there is conferred the grace which sanctifies the matrimonial union.

It is clear therefore that nothing is lacking to this matrimonial contract between baptized persons which is required to satisfy the demands of the idea and nature of a Christian sacrament.

7.

That the Catholic and Roman Church has power—and that of inherent and inalienable divine right of which she cannot be deprived, and which she cannot resign—to *constitute impediments* which shall be *destructive* of the matrimonial contract, is of faith. It was defined by the Council of Trent.

Her possession of this power follows also from the fact that the matrimonial contract is itself the Sacrament of Matrimony. It is admitted on all hands as manifest that whatever concerns the sacraments, their administration, and the determination of their validity and lawfulness, belongs to the Church of God and not to the civil ruler. It is equally clear that when a sacrament consists in a contract, with which it is identified and from which it is consequently inseparable, it belongs, and that of necessity and of the nature of the case, to the same Church to determine the necessary conditions to the validity as well as to the lawfulness of that contract—and so to determine who are capable,

and who are not capable, of contracting. This is, in other words, to determine what are and what are not impediments to the contract ; and whether these impediments are merely hindrances to its lawfulness, as are also destructive of its validity.

Included in this power, which belongs to the Church and to her alone—and which belongs to her of inherent and inalienable because of divine right, and not in virtue of any right bestowed from without, or derived from any civil ruler or earthly power, or of any right which she is free to resign—is the power to abrogate such impediments, or to dispense so that in particular cases they should no longer be impediments. Such dispensations require a cause, but of the adequateness of the cause, or of the lawfulness and advantage of the dispensations, she herself must necessarily be sole judge.

Finally, it also follows that to the tribunal of the Catholic and Roman Church all matrimonial causes belong, and no other tribunal upon the earth has power from God for their decision. By such matrimonial causes we mean all causes which concern the bond of matrimony, and its validity—all causes of contracts which are antecedent to a matrimonial contract, and which are of themselves and immediately connected with that contract, such as contracts of espousal—all causes which concern consequences of the bond of matrimony, such as the legitimacy of children—and all causes which relate to separation, either temporary or perpetual, of the married persons *a mensâ et thoro*, or either, although without dissolution of the *vinculum*, or bond of their matrimony. We do not include among the causes which necessarily belong to the tribunal of the Catholic Church such causes as merely concern money contracts, or civil effects which have been introduced by and depend on civil law, and to which the marriage only gives occasion.

These are separable and distinct from the matrimonial contract, and consequently from the Sacrament of Matrimony. They are therefore, and equally with all purely civil causes, subject to the jurisdiction of the civil ruler.

There are few subjects which more demand attention and the most careful consideration than does that of Christian marriage. In it all men and women have a vested interest. In one way or in another it concerns every human being. In a special manner does it concern Christians, and all who claim the name of Christian. Men are uneducated as Christians in the Christian religion, if their ideas are vague with regard to a sacrament which is an essential constituent of Christianity. It concerns statesmen also, since the matrimonial contract lies at the foundation of all civil society, and through the Sacrament of Matrimony all civil society is sanctified. The enemies of the Catholic Church and the enemies of civil society are at one on this matter. The former would wrest the sacrament from the Church's jurisdiction. The latter would rend the contract by robbing it of the indissoluble character which makes it matrimonial. Deprived of its sacramental sanction, the contract falls to the level, and will share the fate of other contracts which have become burdensome to those whom they bind. Governments which are merely human, and laws which aim at expressing not the divine law but the will of the masses who create their lawgivers, will be powerless to stay the torrent of human passion, and to set bounds to the licence of human will. Power to do this belongs to one Government alone. It belongs to it because it is, while human in its embodiment, divine in the principle of its life and action, of its thought and will, of its authority and power. The Kingdom of Jesus Christ upon the earth, in which He reigns, and through which He rules—the Catholic and Roman Church—the creator of Christian society—is its one saviour

and preserver. By means of the Sacrament of Matrimony, "Jesus is called to the marriage" of Christian men. By the power of His will a contract, natural in itself as are the waters which well forth from the earth, is transformed into a sacrament, symbolized by the wine into which at a wedding water was changed by its Creator. The first miracle of Jesus was wrought at a marriage. By means of it He manifested His glory, and by reason of it His disciples believed in Him. The history of Christian matrimony in its indissolubility is the history of a standing miracle—more marvelous in the moral order than was the wonder of Cana in the physical order—a manifestation of the glory of Jesus as He is Ruler of the princes and peoples of the earth throughout the centuries, and a motive of credibility, or ground of our belief in His doctrine, authority, and power.

The Created Holiness of Jesus Christ.

IF every incident of the mortal sojourn upon earth of Jesus Christ is of interest to Christian men, of what surpassing interest should not those truths be which concern not merely what He said and did, but what He *was* and *is*?

A general knowledge of Jesus Christ is possessed by all Christians, but this general knowledge is often vague, and as shadowy as it is slender. Many men have not studied Jesus Christ, or at least have not studied Him with that attention and care, and desire of completeness and perfection in their knowledge, with which they study other objects of their contemplation. Their proficiency in other branches of human knowledge is to their condemnation, and ought to be to their confusion, if it exceeds their proficiency in the knowledge of Jesus *as He is*.

A knowledge of Jesus Christ greater than their knowledge of any other object of knowledge might reasonably be expected from all Christians. An at least equal knowledge is demanded *as due*. From the narrow-brained or uneducated a mere *scientia mediocris*, or catechetical knowledge, is all that can be looked for. From men of ability and culture, of leisure and learning, a *scientia expolitior*, or a more full and clear, precise and refined knowledge might naturally be expected.

They may answer that theology does not fall within the sphere of their studies, inasmuch as the priesthood is not

their profession. The answer betrays an ignorance at once of the purpose of the priesthood as it is a teaching body, and of the end of theology as it is the science of God. The learning of the people should be the correlative of the teaching of the priesthood. The measure and character of that learning in individuals of the laity should be determined by individual ability for learning in other branches of knowledge. Theology, as it is the science of God, is intended for the study, not of some, but of all men, in a manner corresponding to the circumstances and capacities of each. God is the highest object of every man's contemplation and knowledge. He has moreover declared that He "wills all men to come to knowledge of the truth," and by that knowledge to be made "wise unto salvation". The Only-Begotten Who is in the Bosom of the Father hath declared to men the Father, and has said that for men it is life everlasting to know the one and only true God, and Jesus the Christ Whom He has sent. It is the business of man's life on earth to "learn Christ," and to be found in Him. On what man *knows* and *is* his destiny for eternity depends.

It is sometimes argued that an intimate or scientific knowledge of Jesus Christ is purely speculative or doctrinal, that it is not practical, and has no practical bearing on the Christian life, which is a moral rather than an intellectual life.

But with this contention also we join issue. We maintain that the moral is founded in the intellectual, and that the practical supposes the speculative. We might go farther, and say that intellectual study of God is in itself most moral, and is of all studies most practical. We content ourselves, however, for the present with this—that while we might know Jesus Christ without loving Him, we cannot possibly love Him without knowing Him. The measure of our love of Him must depend on the measure of our knowledge of His lovableness.

2.

Most Christians will cordially agree, while all Christians must allow, that that which from the Christian point of view is most lovable is—holiness. But not all Christians, and not even all cultured Christians, have a clear conception of what holiness precisely is. Much less could they give adequate expression to the idea of holiness.

The holiness of Jesus Christ sets before us not only holiness as it is in Him, but holiness as it is in its source, and as it is also in ourselves. He is God and He is Man. He is the Uncreated, and He possesses a created nature. He *is* Uncreated Holiness, and He *has* a created, human holiness.

In order to our understanding therefore of His holiness under all its aspects, we must consider four points :

1. Holiness as it is *in God*.
2. Holiness as it is *in man*.
3. The holiness of Jesus Christ in Himself as *He is the Incarnate Word*.
4. His holiness as *He is the Head* of His mystical Body, and the *source of holiness* to all its members.

1. Holiness in God is the Divine Essence itself, formally as that Essence is the Infinite Love of the Infinite Good, with infinite rest and blessedness in this Infinite Good.

Holiness in God is not a quality or an accident, or a superadded perfection. It is the Divine Essence itself. God is simple in His Being, and He is a pure Act, that is to say, in God there are no parts and no potentialities. God is absolutely perfect, and parts and potentialities denote imperfection. The potential is necessarily and of its nature imperfect as compared with the actual of which it is the potential.

We speak of *attributes* in God, and of holiness as an attribute of God, but this is by reason of the narrowness of

our comprehension. It arises also from the mode in which we arrive at a knowledge of God. We ascend to our knowledge of the Creator from our contemplation of the creature. In the creature we behold perfections which are in themselves manifold, and distinct one from the other, as they are also distinct from the essence of the creature. They inhere or cleave to the creature as qualities or modes of its being, and they are therefore accidental and not necessary to it. They may be present or they may be absent. If absent, the creature does not cease to be in its essence that which it is. A human being may cease to have wisdom or love, or goodness, or holiness, and yet he remains a human being. These perfections are in a human being not substantial, and therefore they are not necessary in order to his existence. They are not identified with his essence, so that the absence of them would be equivalent to annihilation of that essence. But in God all those perfections to which we give the name of attributes are identified and are one with, and *are* His Essence.

Our multiplication of the divine attributes, and the composition in our idea of God, is necessitated not by the reality as it is in God, but by the impotence of our understanding to grasp more than one idea at a time. It is necessitated also by the fact that the only ideas that are possible to us are the ideas that come to us from our contemplation of the creature. We can contemplate God only *under aspects*, and our aspects are measured and limited, as they are coloured by the conditions of the creature from which we derive them. When, therefore, we consider what we call an attribute of God, we are considering God in His one, simple Divine Essence under an aspect which corresponds to our notion of some particular perfection which we have recognized in the creature. When we consider another attribute of God, we are considering the self-same Divine Essence in its simplicity and entirety under another aspect, which also

is as imperfect as is its source, and as is our understanding. Hence our knowledge of God is only *analogous*. Our conception of God is true and proper, so far as it goes, but it is not adequate. The Creator is reflected in His creature, and the reflection is true, but it is limited by the finiteness of the creature's power to reflect. Some creatures we see to be wise, and some to be lovable and loving, and some to be good, and some to be holy. Our reason tells us that these qualities are perfections. It farther leads us to trace such perfections to their source, and by mentally removing the imperfection of the finite, to conceive them as existing infinitely in God.

We may best and most briefly put the difference between the accidental, contingent, and finite perfections of the creature, and the substantial and necessary infinite perfection of the Divine Creator, by saying that what the creature *has*—God *is*.

The creature may have or *has* wisdom, *has* love and lovableness, *has* goodness, *has* holiness—God must be and *is* Wisdom, *is* Love and Lovableness, *is* Goodness, *is* Holiness.

This is what we mean when we say that His holiness is *essential*, or when, in other words, we speak of the *substantial sanctity* of God.

3.

2. Holiness *in man* is a certain supernatural *deiformity*, or conformity to God as He is Essential Holiness, by a participation, such as the creature is capable of receiving, of God's love of His own Essence as that Essence is the Infinite Good.

This love in man requires, in accordance with the essential law of man's being, a previous knowledge of that Supreme Good. This knowledge as well as the love to which it leads being supernatural, an elevation of man's nature is necessary. As are the acts, so must be the agent. The agent must be

contained within the same order as the act. If the act is to be supernatural, the agent must be supernaturalized. If the act is to transcend the powers of nature, the agent must be raised above the level of mere nature. Powers must be superadded to those of nature. Holiness in man has its root in an assimilation of man's nature, so far as the conditions of the created will permit, to the Divine Nature. It has its effect in a conformity of the man in his habits and acts to the divine substantial holiness. This is, as we have seen, the Divine Essence as It is the Infinite Love of the Infinite Good, with rest and blessedness in that Infinite Good. This rest can be found only in that highest participation of the Divine Holiness of which the creature is capable. In other words, it can be found only in that highest *love* of the Infinite Good of which the creature is capable. This highest love again depends on possession of that highest *knowledge* of the Infinite Good of which the creature is capable. This knowledge is not the *analogous* knowledge of the present. It is the *intuitive* knowledge of the future. Now there is no proportion between this intuitive knowledge of God, and man's nature, or that which constitutes and is required and suffices to constitute man as such, that is, as a human being. Intuitive knowledge of God and man's nature are not contained within the same order. Man cannot, therefore, by the powers of nature attain to this knowledge. But man's knowledge and love, or man's holiness in the future, is contingent on man's knowledge and love, or holiness in the present. If he is to arrive at future holiness he must first possess present holiness. The two are correlatives. Both are contained within the same order. That order being above the order of nature, both present and future holiness are above nature, and are therefore called *supernatural*.

The supernatural perfection of the present which is superadded to the natural perfections of man's nature is, inasmuch as it is not due to nature in order to its natural complete-

ness, called *grace*. Inasmuch as it is not transient but abiding, after the manner of a habit, it is called *habitual* grace. Inasmuch as it makes man holy, it is called *habitual sanctifying* grace, or that grace the possession of which *makes its possessor holy*.

The glory in the future, of which this grace is the correlative in the present, is also sanctifying. Those who possess it are therefore called saints, or holy beings. They are so called to distinguish them from those who are holy here on earth. These are as yet on their probation, and in the state only of the *way*. They may, by falling from that moral rectitude of which the Divine Holiness is the essential norm, lose the grace which they have received. The saints, on the other hand, who are no longer on the way, but have reached their end, and who intuitively behold the Divine Essence as It is the Infinite Good, can never cease to love It, and cleave to It in love. They can never therefore diverge from that norm of moral rectitude which is the Divine substantial Holiness—the Infinite Love of the Infinite Good. Therein they rest, in their beatific vision and fruition. Their grace in the past was a first beginning, a seed or root, an earnest and a pledge of their present glory. In like manner their glory is grace in its ultimate completeness and final perfection. Glory is the crown of grace, and it might be described as the flower of grace in the fulness of its bloom.

4.

3. Jesus Christ as the Incarnate Word is a Divine Person Who possesses two natures—the divine nature and a human nature. The two natures meet and are wedded in the unity of one Divine Person, the Second Person of the Blessed Trinity, the Eternal Word and consubstantial Son of God. His human nature, personally assumed by Him, is as personally possessed by Him as is His divine nature. It is the second of the two natures of the personal Word. That

Word is God, and therefore His human nature is a nature of God, and thus is—*deified*. There is in Him no mingling of the two natures—no alloy of the divine nature by its union with the human nature—and no absorption of the human nature into the divine nature. The two natures remain in their entirety, and each with its own perfections. The human nature, as such, has not become the substantial Divine Holiness, although in virtue of the substantial union of the human nature with the divine nature in a Divine Person, He, as He is the Incarnate Word—or, in other words, the Man Jesus Christ—is said to be infinitely holy, and is the substantial Divine Holiness itself.

Further, the human nature of the Word, or the Sacred Humanity, as thus *deified*, is not only necessarily sinless, but is the object of supreme divine complacency, and this in order to Its attainment of beatific vision and enjoyment. To beatific vision It has right in virtue of Its deification through the personal union. It connaturally demands this vision as due to It as It is a nature of the Word.

But besides being Himself the substantial Divine Holiness, the Man Jesus Christ, the Incarnate Word, has a created and finite holiness. His human Soul was adorned with created habitual sanctifying grace, and the faculties of His human Soul were elevated by means of those permanent habits, the infused virtues which are annexed to habitual grace.

This sanctification of His human Soul by means of grace is *specifically the same* as the sanctification of our own souls, although it differs in its *foundation and root*, which is the hypostatic union. It differs consequently also *in its degree*, which corresponds to that root. It therefore immeasurably transcends all degrees of sanctification of mere creatures.

5.

As regards the *mode* of this sanctification, the Eternal Word or His Divinity was not and could not be the form

which sanctified His human nature by inhering or cleaving thereto as its formal sanctity. The state, however, of infinite elevation of that human nature, which in the Incarnation of the Word became a true nature of the Word, demanded the highest formal perfection and *deiformity* that is possible in the present order. This in the rational creature is effected by means of grace and supernatural habits, of all of which the end and, as it were, the ultimate termination is in beatific vision and enjoyment. As therefore to the Sacred Humanity in virtue of the hypostatic union, or, in other words, as to Jesus Christ,—Who in His human nature and as Man, as well as in His divine nature and as God, is Son of God *by nature*, and not by adoption,—beatific vision and enjoyment is *due*; so is there *also due* to His Sacred Humanity, or to Him as Man, that perfection, *by means of grace* inhering to His human nature, which at least according to ordinary law is presupposed to the final glory. This grace was therefore not the fruit and reward of merits. It was a supernatural adornment which was connatural to the dignity of the nature as assumed by the Son of God. It was therefore bestowed in order to satisfy what this dignity of that nature demanded.

As regards the *measure* of sanctifying grace thus due, there was bestowed on the Sacred Humanity the whole plenitude or fulness of grace which in accordance with the divine counsel can be bestowed in the present order on any created being. To say that this fulness of grace was not infinite, is simply to say that grace is a created gift. As such, grace, like every actual and possible creature, must necessarily be finite. Grace was indeed given “not by measure,” but in this sense that as much was given as a created nature is capable of receiving in the present order of things. Whatsoever belongs to created grace Jesus Christ

received whole and entire, and not in part as do others on whom grace is bestowed.

From this fulness of grace and gifts and supernatural habits in His human understanding and will, and from that completeness of its perfection which excludes all progress or increase, it follows that beatific vision and enjoyment were also connatural to Jesus Christ, and that in the instant of the Incarnation. As did grace in its fulness, so did also that crown of grace which is glory in that instant flow from the Word to the human nature which in that instant He made personally and for ever His own. It did so not of physical necessity, but *as morally demanded* and due. In the moment that the foundations were laid did the edifice receive its crown—in the moment that the seed was sown there sprang forth *in odorem suavitatis* the perfect flower—in the moment that the fountains of the great deep were opened the streams of grace in the fulness of glory were making glad the City of our God.

When St. Luke says that Jesus *increased* in grace, he refers to the increasing *manifestations* of His grace, which corresponded with His increase in age. His grace was said to increase because it became daily more and more *conspicuous* to those who beheld and marvelled at His words and actions.

These actions were free and infinitely meritorious, not of an increase of grace or of essential glory for Himself—for so far as these were concerned He was consummated from the beginning—but of the exaltation of His human name, and the glorification of His Sacred Humanity, which was for a season to be subject to the law of suffering and death, in accordance with the divine economy of man's redemption. His actions were meritorious also of all the graces and gifts which belong to the supernatural order, and which, at least since the Fall, have been or will be bestowed on one and all of the members of the human race of which He is Head.

6.

4. The grace of Jesus as He is Head is none other than the grace of the hypostatic union—and His fulness of created grace in its relation to His creatures—and chiefly to His rational creatures.

By the grace of the hypostatic union, human nature, which is in itself and essentially inferior to the angelic nature, was raised far above all other created things. In virtue of that grace the value of His merits was infinite, and there belonged to Him moreover that supremacy of power to which all creatures are made subject.

His grace as He is the Head homogeneous with the members of His Body is *created* grace, with which the grace that flows to and is infused into them is homogeneous. By means of this created grace also He merited grace for His members, although the *infinite* value of His merits was due, not to this grace, but to the grace of the hypostatic union. It was due, in other words, to the Divine Person, Who, in and by means of His human nature, which was anointed with created, habitual, sanctifying grace, did the meritorious works.

When we regard Jesus Christ as Head by reason of the perfection of His *dignity*, which is supreme in the order of the created, in which “in all things He has the primacy”—or when again we regard Him as Head by reason of His *power of dominion*, whereby He is King and Lord and Ruler of all things—we see that *all created things* whatsoever are subject unto Him.

But when we regard Him as Head by reason of the virtue and *influence for sanctification*, or making holy, which flows from Him, we say that He is not Head of His *irrational* creatures. They are incapable of sanctification or holiness. He is rather their Lord and Ruler Who disposes them in order to the good of His rational creatures.

Similarly, He is not in this sense Head of the demons or of the damned. They are subject to His power as He is their Lord and Judge, not by a loyal homage of their wills, but against their wills and by force, and not in order to their blessedness, but for their direst punishment. Still less are they His members by any derivation from Him to them of grace and supernatural life. Of this they are eternally incapable.

Jesus is certainly Head of the angels, who with His saints belong to the Church triumphant of the first-born. But in a more intimate way is He Head of the human members of the Church which is His Body. He is one in nature with His angels *generically*, inasmuch as theirs is an *intellectual* nature; but He is one in nature with men *specifically*, inasmuch as He assumed a *human* nature. As in Him, so in them—as in the Head, so in the Body as a whole and in every member thereof—we discern the visible and the invisible—the visible or material part as that which is to be perfected—the invisible or formal principle as that which perfects it. The visible and the invisible are found united in all that belongs to the hierarchy and government and magisterial power of the Church, and in all that concerns the priesthood, with its powers of sacrifice and of sanctification by means of sacraments. The visible and the invisible are found in the Divine Sacrifice itself, and in the sacraments and throughout the divine worship in all its ceremonies and liturgical acts. In the properties and notes which distinguish the Church of Christ, its Unity, Holiness, Catholicity, and Apostolicity, we find the same union of the visible and the invisible. We find it also in the individual members of the one Body who are sanctified by actual and habitual grace, by faith and hope and charity, and by the movements and indwelling of the Holy Ghost.

That which in the Church belongs to *government* flows from Jesus Christ as He is Head in virtue chiefly of His

royal power. That which belongs immediately to *sanctification* flows from Him in virtue of His sanctifying *Priesthood*. Like the visible and the invisible in the Church itself, those two powers and properties of its Head—the royal and the sacerdotal—are, however, inseparably united by an, as it were, mutual inter-penetration.

Christ the Head is not absent from, but is present to His Church, and that not only in virtue of His Divinity, by essence, by presence, and by power—not only through the efficacy of His merits—nor again only by means of His royal, prophetic, and priestly power which He exercises through the agency of His legates, who are His instruments in governing, in teaching, in sacrificing for, and in sanctifying the members of His Body—but He is present also in His members in His own Sacred Humanity, His own sanctified human nature. He is present with His Church triumphant in heaven without being absent from His Church militant here on earth. He as Head is present with and in both parts of His mystical Body in a manner corresponding to the state of each. To the Church triumphant He is present as glorified. To the Church militant He is present as He is a Victim on all altars throughout all time and in every place—the Head offering Himself, and along with Himself offering also His Body—and feeding His faithful members with His Flesh and Blood as with meat and drink, in order to the increase of their holiness, and to the greater intimacy of their union as members one with another, and with Him their common Head.

Thus is the Body of Christ built up. Thus does it grow. Thus will it go on daily growing until Head and members meet in the unity of the perfect Man, in the measure of the age of the fulness of The Christ.

The fulness of holiness is reached in the individual members of the one Body when beholding, in the beatific vision, they love the Divine Essence as It is the Infinite Good, and

as It is the substantial norm of their everlasting rectitude from which they can never fall away. The fulness of holiness in the Mystic Christ—the One Body in its completeness, consisting of all its members in the oneness of their union with their human Head—will not be reached till the last dewdrop of divine grace has fallen on a human soul and, drawn upwards by the Sun of Justice, has ascended from the earth in a cloud of glory.

Such is the holiness of Jesus Christ, considered under all its aspects—His divine and uncreated holiness—His created and human holiness—the holiness wherewith He was Himself *anointed*—and the holiness wherewith He *anoints* those that are His.

XI.

The Human Knowledge possessed by Jesus Christ.

WE have considered the created grace which was contained within the human Soul of Jesus Christ. A kindred subject for consideration is His human knowledge—or that knowledge which was contained within the mind of His human Soul. The Holy Ghost, by means of an Evangelist, whom He inspired, has once and again brought the two ideas together within the limits of one sentence. St. John says of Jesus, “*In Him was grace and truth*”—“*By Him came grace and truth*”.

Truth and knowledge are correlatives. Truth is objective. It has real existence, by itself, and apart from him who knows it, and apart from any knowledge of it. As objective, a truth would be as real if it were never known, as it would be if all men knew it. Truth is, however, the proper object of the human mind—or that towards which the human mind, of its nature, tends. *Knowledge*, in that mind, is the result of its apprehension of truth.

If we desire to have intimate knowledge of a man, we shall best secure it by arriving at a knowledge of what his mind contains. We shall then know him, as it were, from the inside. From that point of view we can regard and study his words and actions. Thereafter, and from these, as thus interpreted, we can draw our conclusions.

If we were, on the other hand, to study a man's conduct

only in his outward actions, we might form certain conjectures, and find certain clues to the inward motives and hidden mainsprings of those actions. Our knowledge of the inner man, and, consequently, of the whole man, would, however, remain always inadequate, and it would be, for the most part, uncertain. We should know him in part only, and that the lesser part. From such knowledge our conclusions with regard to the man would be as doubtful as our premisses would be inadequate.

As the soul of man is the principle of his bodily life and action, so the powers of that soul are the principles of his outward conduct. Reasoning from his outward actions to their inward mainsprings is reasoning from effects to their causes. This is the inductive method—and we know that, even with a complete induction, we have not complete *scientific* knowledge, unless, besides knowledge of all actual and possible effects, we have knowledge also of the ontological nexus or essential bond between those effects and the cause from which they spring.

Reasoning, on the other hand, from a man's inward motives is reasoning from a known cause to its necessary, natural, or, at least, normal effects. This is the deductive method—and, given full knowledge of the cause, we have equal knowledge of all the effects which it contains, or is capable of producing. We have knowledge, not only of the effects, but in the cause of the nexus or bond between it and them. We know what the man will do, or ought to do, given certain circumstances. We suppose, of course, that the man will act in a *human* manner, that is to say, in accordance with the law and demands of his human nature.

As Christians, we ought to have an intimate knowledge of the man Jesus Christ, *as He is man*, and consubstantial with ourselves. We ought, therefore, to study Him, not only in His words and actions and sufferings, but in the

motives and mainsprings of them, as those motives are found in that knowledge which was contained within His human mind. We ought to have of Jesus not merely an empirical knowledge, by means of the inductive method—but a *scientific* knowledge by means of the deductive method. It is thus we ought *discere Christum*—to “learn Christ”.

2.

There are three principal powers of the human soul—the memory, the understanding, and the will. The memory is an ancillary power. It ministers, as a handmaid, to the understanding. It supplies it with food to digest and assimilate. The will is a blind power, and receives enlightenment and direction from the understanding. The dictates of the understanding are the mainsprings of the will. The knowledge contained in the mind supplies the motive power for the will. Hence we speak of a man's *motives*—and they are the reasons furnished by his understanding, or contained within his mind, which *move* his will to do this or that. A man who should act without a reason would be an unreasonable man. A man who could not assign a reason for his action would be unintelligent. In all action which is *human*—that is to say, which is such as becomes a human being, and is in accordance with the principles of human nature—the order of its processes is *intelligere, velle, agere*. There is, first, an exercise of the *understanding*, in order to, secondly, an exercise of the *will*, and then, thirdly, the will freely and prudently issues in an *act*.

The action of the human soul of the Incarnate God was not only, as matter of fact, natural and normal, and such as becomes a human soul—but all imperfection in its action was necessarily precluded by the perfection of its existence in the unity of a Divine Person.

The soul which was assumed and which is personally possessed by the Second Divine Person, was and is a true

human soul. It was created from nothingness. It is therefore finite. It is of the same species with every other human soul. It was made to the same image, and after the same pattern. It has the same powers. It was created to tenant a human body, and to be to it its principle of life and unity and action. It was destined, like every other human soul, to act in a human whole, as the nobler part of that whole, and in co-ordinate conjunction with the other, and less noble, but equally essential part, a human body.

The Body of Jesus had its senses, like every other human body. The senses are the avenues of knowledge from without to the soul within. There is nothing naturally in the understanding which has not entered thereinto by means of the senses. As the Schoolmen say, *Nihil in intellectû, quod non prius in sensû.*

The intimacy of the hypostatic union—that is to say, of the union of two natures, the divine and the human, in the one hypostasis, or Divine Person of the Son of God—was not to the detriment of either nature. The divine nature in Jesus was not adulterated by its union with His human nature. His human nature, on the other hand, was not consumed in the fires of His divine nature. There was meeting, but there was no mingling. There was wedding, but there was no welding by way of fusion. There was no amalgamation of the two natures, so that of the two there should result a third nature, by way of composition.

The human nature remained in all its human perfection, and it belonged to its natural perfection that it should so remain.

For the purpose of our consideration of the human knowledge which was possessed by Jesus, we may regard His human soul, and its powers and processes, in practically the same way as that in which we regard our own souls and their powers and processes. The capabilities of our souls

are not, however, exhausted and fulfilled, so long as they remain in their present condition of union with corruptible bodies. This we must keep constantly in view in our consideration of the Soul of Jesus, and of that knowledge which His Soul contains.

3.

We are not now considering the divine and infinite knowledge which was possessed by the Second Divine Person, in virtue of His possession of the divine nature. We are considering simply that human and finite knowledge which He possessed in virtue of His possession of a human nature. This knowledge is knowledge of the same kind as that which we possess, or are capable of receiving now, or which we hope to receive in the future and to possess throughout eternity.

There were three kinds of finite knowledge of which the created and human Soul of Jesus was capable. There was—

1. His knowledge through the Beatific Vision.
2. His infused knowledge.
3. His purely natural knowledge.

1. The Soul of Jesus was constituted in its creation, and in the first moment of its residence within the human body which was prepared for it, in possession of the beatific vision of the Divine Essence. This is that vision to which our souls are destined, at the close of their probation within the body. It is the immediate and intuitive vision or beholding of God, and the vision *in* God of other objects, which are distinct from God, that is to say, which are *not* God. These objects are seen in the Divine Essence, as in the *exemplary* and *efficient* Cause of all creatures. They are seen as they are in the divine design, or in that plan of the

entire universe of creatures as a whole and in detail, which from eternity was and ever is in the mind of God. Those who behold the divine mind behold that plan. They thus behold all creatures as therein planned by their Creator. All creatures, moreover, are effects. Of these their Creator is the First Cause, and when the Creator is seen face to face by the creature, then in Him are seen also those effects, as they are contained in their cause, and as effects are known by him who has full knowledge of their cause.

2. *Infused* knowledge—as distinguished from the knowledge of creatures, as they are mirrored in the Divine Essence—is a knowledge of those creatures *in themselves*. It is, however, a knowledge which is independent of the senses, and independent of all objects which are presented to the senses. It differs widely, therefore, from that mode of knowledge, by which objects are perceived by us mortal men, in accordance with our compound nature, and with dependence on our senses, and dependence on the images which are formed in our imagination of the objects which have been presented to our senses.

3. *Acquired* or *experimental* knowledge is that kind of knowledge which men in this mortal life—and apart from any infusion or pouring of it into their souls by immediate divine operation—acquire by means of study, intelligence, and exercise of the natural reason.

Both *beatific* and *infused* knowledge are to be called *con-natural* to the created soul of Jesus. They are called con-natural by reason of the dignity which belongs to that soul, in virtue of the hypostatic union. Both of those kinds of knowledge are demanded by the place of that soul. It has place as part, and an essential part, and the nobler part of that human and compound nature which He, the Son of God,

assumed and made His own, and which subsists, wedded to His divine nature, in the unity of His one Divine Person.

But while thus connatural to His Soul, such knowledge is nevertheless at the same time *supernatural*. It is supernatural both in comparison with human nature considered in itself, and because the root of the dignity which belongs to His created Soul—to wit, the hypostatic union—is in the highest degree of the supernatural.

Again, both kinds of knowledge flow from the immediate operation of God. The first kind of knowledge—which proceeds from the intuitive vision of God, and in God of all objects that are not God—was the result of the elevation of His human understanding by the supernatural disposing and conforming of His created soul with the uncreated and divine understanding, in order to that soul's immediate vision of the Divine Essence.

This disposition is what is called the *light of glory*. This created light which shines in the soul of Jesus is a light of the same species with the light of glory which exists in other human souls which, like His, are in the enjoyment of the Beatific Vision.

The second kind of knowledge, which is called infused knowledge, is the result of a divine *imprinting* of ideas on the understanding, or of an *attitude* of the understanding towards things to be known, which is effected immediately by God.

4.

The perfection of His beatific vision of the principal object of such vision, which is the Divine Essence, is *measured by* the dignity of the Incarnate Son of God. His knowledge, like His grace, is of the highest degree of perfection which is possible in the actual order of the divine economy. The beatific vision which belongs to the Soul of Jesus is nevertheless *not comprehension* of the Divine Essence. It is not

understanding of that Essence to the full extent in which it is knowable. Adequate understanding of the infinite is possible only to the infinite. The Soul of Jesus, albeit the human soul of God, is not infinite. It is finite, inasmuch as it is created.

His knowledge—both beatific and infused—of objects distinct from God is to be measured in like manner, in accordance with the dignity of His Divine Person, in which His Soul subsists. In other souls which are in the enjoyment of the same beatific vision, their individual knowledge in God of persons and things which are *not God* is measured by the perfection and state, and authority and power of each separate soul over the persons and things which are in any way subjected to them or dependent on them. But Jesus Christ—or the Son of God in His human nature—is the Firstborn of every creature. He is as man the corner-stone, the crown, and the most complete perfection of the whole order of the created. To His power and ordination all persons and all things are subject. His kingdom comprehends all creatures, spiritual and corporeal, heavenly and earthly, supernatural and natural. All created things converge towards Him, as do rays towards their central sun. In Him all are recapitulated, or brought under Him as He is their Head. *In Him, with Him, and by Him* they are, one and all, to the glory of their Creator, alike throughout the course of their ever-changing history, and when they have reached the goal of their changeless completeness. The knowledge of Jesus, therefore, through beatific vision, extends to and comprehends knowledge, not indeed of all the possible, but of all things which have ever actually been, which actually are, or which actually will be.

This knowledge was His in the first instant of the creation of His Soul within His Body, or, in other words, in the first instant of His existence as He is the Incarnate Son of God. This knowledge was demanded by His state as Mediator

by nature between God and man, and between God and all things as recapitulated in man as man is a microcosm of all creation. It was demanded, moreover, by the dignity which was derived to His Sacred Humanity, from its hypostatic union with the Divine Nature, in a Divine Person. It did not depend on His senses, or corporeal conditions. The demands of the dignity of that human soul, which was and is wedded to a Divine Person, could therefore be satisfied.

Such knowledge excludes all ignorance, properly so called. Such ignorance would be privation of a perfection which is due to the state and dignity and power of Jesus as He is God Incarnate—as He is Mediator and Redeemer and Head of the human race—and as He is Judge of all.

5.

Besides the knowledge which Jesus, as He is man, possessed through the beatific vision, and the knowledge which was infused into His human soul by the immediate operation of God—an operation which is appropriated to Him personally, as He is the Word of God—there was in Him also an acquired knowledge.

This is that knowledge which is gained by experience, by consideration, by abstraction, and by the other functions of the reason. It is acquired through the natural exercise of the natural faculties, and in accordance with the natural conditions of human nature.

It is clear that this acquired knowledge must have been in Jesus Christ. To deny this would savour of Docetism, as regards His Sacred Infancy and Boyhood. The Docetists or Phantasiasts were heretics who held that the Sacred Humanity was not real, but spectral, or a phantom.

Natural knowledge of this kind can not only be acquired by man himself, but can also be communicated immediately by God. The *mode* of acquiring it may be supernatural

without the knowledge ceasing to be in itself natural. As supernaturally communicated, it may be called *infused* knowledge. As natural and naturally dependent on the senses and imagination, it may be called *acquirable* knowledge.

Infused natural knowledge seems also to be demanded by the dignity of the Sacred Humanity, which is derived to it from the Divine Person of the Word. If infused natural knowledge was bestowed on the first Adam, on Solomon, and on many saintly members of the mystical Body of Jesus Christ, much more does it seem to belong to the perfection of Christ Himself, in accordance with His state during His mortal sojourn here on earth. It is most probable that this infused natural knowledge was communicated by degrees and in proportion with His advance in age. Since the exercise of this kind of knowledge is not independent of the bodily organs, it seems certain that God would have accommodated both the beginning and the increase of it to the natural constitution of these organs.

Growth is still more evident as regards the knowledge which is natural, not only in itself, but in the mode of its acquisition. To this, therefore, we refer when, without any qualification, we speak of *acquired* knowledge. This is also sometimes called *experimental* or *empirical* knowledge.

In a real and true and proper sense, therefore, Jesus increased in knowledge in proportion as He increased in age. His Infancy was a true and real, and not an apparent infancy. As He did not walk, and as He was speechless until He reached the age at which children begin to walk and speak, so also there was in Him no human operation of the imagination before the due natural disposition of the corporeal organ on which exercise of the imagination depends. Consequently there was in Him during His Infancy no *human* operation of the intelligence. That depends on the imagination, as the imagination itself depends on its corporeal organ.

6.

Impassibility and the state of glory, as regards both soul and body, were connatural to the Sacred Humanity of Jesus, by reason of its subsistence in a Divine Person. They followed, as by an ordinary law, from His possession of the beatific vision. But, in accordance with the end and mode of the Incarnation—as it was for the redemption of the human race, in that way in which He willed men to be redeemed—He assumed, along with the state which belonged to Him in virtue of the beatific vision, the state also of what theologians call—a *wayfarer*. This is that state in which men are constituted during their mortal lives here upon earth, while they are as yet on their way towards their Fatherland and their home in the heavenly country. In accordance with His state as a *wayfarer*, Jesus vouchsafed to have His Sacred Body divested for a time of that glory which should otherwise have been derived to it from His glorified Soul. He condescended to have all those affections which are called “blameless passions”—and to submit Himself to sufferings both of soul and body, and to death itself. All these were natural to Him in the sense that—given a concurrence of certain causes—they naturally followed from that state of a wayfarer which He had embraced in order to the redemption of mankind. All these passions were, nevertheless, subject to His power, and that in two ways. His Divine Person permitted His human nature to act and to suffer in accordance with its own conditions. Secondly, those passions were in Him subject to the power also of His human will, although some of them were subject in one way, and some in another.

The affections of the soul, which are commonly called its passions, such as fear, sadness, and the like, were fully subject to the direction of His rational will. They followed its lead, and this with far greater reason than in the case of the first

Adam, while he retained his integrity of nature during the period of his unfallen innocence.

From the entire subjection of the appetites to the dominion of the will in accordance with the dictates of the reason—which constitutes *integrity of nature*—we see how, in the case of Jesus, as in that also of the first Adam, there would be no temptation from within, but temptation only by way of suggestion from without. Temptation is proposal of an object towards which consent of the will cannot be borne without sin, the proposal being made with allurements to such consent, or directed, as towards its end, towards provocation to a consent which would be sinful.

The appetites of the senses in Jesus did not tend, nor could they tend, towards the unlawful. From them, therefore, there was not, and there could not be, any temptation. Although the devil could not propose to Jesus an unlawful object without there being in His soul an apprehension of that object, yet this apprehension did not incline or allure towards sin. The devil alone allured. He allured by directing his proposal towards the provocation of an evil consent. Jesus is said, therefore, in the Gospels, to have been tempted by the devil. He cannot be said to have been tempted by any cogitation or affection of His own.

The bodily sufferings of Jesus, and His natural needs, such as are represented by hunger, thirst, fatigue, and the like, were—given a concurrence of causes—*natural effects* of His state and condition as He was *a wayfarer*. It was not in the *natural* power of His human nature not to feel them. They were dependent, however, on His free human will, inasmuch as He freely and of His own accord permitted the causes of them. He could, moreover, even in His human nature—as that nature was the instrument of the personal Word for the working of miracles—have absolutely delivered Himself from the effects of those causes.

7.

There were not only in Jesus *two orders* of understandings, of volitions, and of operations, in accordance with the *two natures*—the divine and the human—which He personally possessed, but there were also in His human nature, while it remained as yet mortal, *two series* of understandings, of volitions, and of operations, in accordance with the *two states* which He had assumed—as He was a wayfarer, and as He was at the same time in the enjoyment of the beatific vision.

Enjoyment and joy, and the other acts which are common in their measure to all the Blessed, followed in Him from the nature of the beatific vision which He possessed. At the same time the volitions and acts of a wayfarer—such as wonder, indignation, fear, sadness, anguish, and sorrow, agony unto bloody sweat, free obedience, and the like—followed in Him from the nature both of His infused knowledge and of His acquired knowledge, as He was a wayfarer.

That there should be the fulness of joy along with sadness in one in whom there is *one mode only* of knowledge and will, would be an impossibility, as involving contradiction. But when, besides that mode of knowledge and will which belongs to the state of the Blessed, there was also and along with it another mode of knowledge and will such as belongs to a wayfarer, or to the state of a mortal man—there is no impossibility. There is no contradiction in a fulness of joy with regard to the principal object, and in the principal object to the secondary objects of the beatific vision, along with depths of sadness and sorrow by reason of other objects which are apprehended by the knowledge—whether infused or acquired—which belongs to a wayfarer.

That there should be the fulness of joy and at the same time sadness with regard to the *same thing*, and from the *same motive*, would also be an impossibility, as involving

contradiction—but it is not impossible that in the same subject there should be at the same time both joy and sadness, and these in the extremes of each, with regard to *diverse objects*, and for *diverse reasons*.

The mystery is not in this. It is in the previous fact that there are the *two states* in the *same person*, and within the limits of the same nature. This was effected by the singular dispensation of its Creator. God, as He had conjoined two natures—the divine and the human—in one Divine Person, was pleased also to conjoin two states in one and the same human nature.

The state of Jesus, as He was Man, in enjoyment of the beatific vision, not only did not hinder or lessen, but on the contrary immeasurably increased and intensified His sorrow and sadness as He was a wayfarer. This it did from the inflow of His vision and love, as He was Blessed, in order to the perfection of His knowledge and will as He was mortal man. Hence it was that there is no sorrow like unto His sorrow. His sorrow was multiplied, through His knowledge and foreknowledge, by the number of men to be redeemed, and it was remultiplied by the number of human sins to be expiated. Jesus had knowledge of them, one and all. He foresaw the frustration of so many of His efforts, the fruitlessness of so much seed sown by Him, and watered with His Precious Blood. He fathomed, as none other could fathom, the depths of sin. He felt, as none other could feel, its foulness, as it is an offence and injury, a dishonouring and a defrauding of the Divine Majesty. Need we wonder that He cried in the bitterness of His Soul, “What profit is there in My Blood!”

8.

We have considered the “treasures of wisdom and knowledge” which are hidden in the human Mind of Jesus, and as it was endowed with these in order not only to its own

intellectual perfection, but in order that those treasures might be the mainsprings of His action, being the human motives of His human will.

Similar considerations have led certain saintly souls to a special contemplation of the Sacred Mind of Jesus, as it is the treasure-house of His human knowledge, and the well-spring of His human motives in what He did and suffered for us men and for our salvation, and for the greater glory of the Divine Majesty. This contemplation has led them farther to a special devotion to the Sacred Head of Jesus: it is the external symbol of the Sacred Mind.

As an instance, we have before us a little manual of *Devotions to the Sacred Head of our Blessed Lord*, published with the *Imprimatur* of the Bishop of Liverpool. It contains prayers in honour of the Sacred Head—as it is the seat of Divine Wisdom—and the guiding power which governs all the motions and love of the Sacred Heart—the shrine of the powers and intellectual faculties of the most holy Soul of Jesus, and the centre of the five senses of His adorable Body—the fathomless abyss of His goodness, power, and wisdom, which has contrived and instituted such unheard-of ways and means of proving His infinite love, and of lavishing His choicest gifts—a Light of lights, in the glorious rays of which we see fresh mines of wealth in the Sacred Heart—and a Sun of justice, in the intense heat of which we may feel the burning love which consumes that Heart.

As the heart is to the affections of love and mercy and pitiful compassion and the like, so is the head to the knowledge which the mind contains. The faithful have from ancient times been specially devout towards the Five Sacred Wounds as symbolizing the sufferings of Jesus. In these latter days their devotion has been specially directed towards the Sacred Heart, as It is the accepted symbol of His indulgent and pitiful love, and those who are drawn towards

a similarly special devotion to His Sacred Head have solid foundation for their piety. Theologically there is nothing to prevent it. It does not appear to be either eccentric or extravagant. It, seems to put into words the unuttered thoughts of Christian hearts, and to give outward form to our inward contemplation of the Mind of Christ. We see no ground of quarrel with those who go farther and say that devotion to the Sacred Head is the complement and crown of devotion to the Sacred Heart.

XII.

Two Tests and Touchstones of true Belief in the Doctrine of the Incarnation of the Son of God.

I.—THE SALUTATION OF MARY AS MOTHER OF GOD.

THE Catholic profession, that Jesus Christ is *consubstantial with the Father*, is a test and touchstone of belief in His Divinity. He who asserts the former thereby asserts the latter. He who denies the former, or hesitates with regard to it as an expression of the truth, thereby denies or betrays doubt with regard to the Divinity of Jesus Christ. In like manner, the Church's salutation of Mary as *Mother of God* is a test and touchstone of true belief in the Incarnation of the Son of God. He who intelligently salutes Mary as Mother of God thereby testifies to his true belief in the personal Divinity of her Son, and to the reality of His Incarnation. He who refuses or hesitates to give to Mary this title which belongs to her, must be at least suspected of unbelief with regard to the Divinity of Jesus Christ, or of misbelief with regard to the Incarnation. Misbelief with regard to the manner of the Incarnation amounts to unbelief with regard to its reality.

This would be true as regards both of these verbal expressions of revealed truth, even if they were no more than scientific theological formulas, the result of human reason applied to divine truth. Both have, however, another and

a still higher authority. Both are proposed to the faithful by that Church of God which is guided not only into all truth, but in the *expression* of truth, by the personal Spirit of Truth Who abides with her for ever, and under Whose assistance and direction she lives. Both formulas have been defined by General Councils, the one by the Council of Nice, the other by the Council of Ephesus.

2.

Mary's title of Mother of God is a symbol of faith, and a compendium of the doctrine of the Incarnation of the Son of God, as including and necessarily comprehending two truths—the divinity and oneness of person in Jesus Christ, and the distinctness of two real natures in that one Divine Person.

When we salute Mary as Mother of God, we assert that her Son is truly man, for otherwise Mary would not be *Mother*. We assert at the same time that Jesus is truly God, for otherwise she would not be *Mother of God*.

If the human nature derived from one human being to another were for one instant to stand alone, it would thereby and in that instant have the character of an individual whole. There would exist not only a derived human nature, but a human person who should possess it. We may, for our present purpose, describe a *person* as the *ego* which *possesses*, and a *nature* as that which is personally *possessed*. If, therefore, a human nature had been formed of Mary's substance, and it had stood for one instant alone before it was assumed as His nature by a Divine Person, it would have been possessed by a human person, and Mary would have been Mother of man only, and not Mother of God. Such production of a human person we find in the case of every mere man, since every mere man has one nature only, and consequently only one generation. But Jesus Christ has two natures, and He has therefore

two generations. These generations are as different and distinct the one from the other as are those natures. In virtue of the first and eternal generation from the Father, He exists a Divine Person. In His second generation in time from Mary, this Divine Person, *pre-existing* in His Divine nature, exists in a second and human nature. This He assumes and makes *His*, and in virtue of His possession of this human nature He is really and truly man. The Person of the Son of God was not produced by generation from Mary, for that Person already existed; but the Person of the Son of God as possessing a human nature, and Who is therefore the man Jesus Christ, was begotten and born of Mary. This man Jesus Christ is God, a Divine Person, the Second Divine Person, the Incarnate Word or Son of God, and therefore the woman who bore Him, and from the substance of whose body was maternally derived to Him His human nature, is really and truly and properly Mother of God.

3.

A man may possess something which is external to himself, and he may call it *his*, and it may be in a most real and in the strictest sense his property, and yet, being external to him, it is not his property and *his* in the sense in which that is *his* which either is his nature or forms part of his nature, and which as such is *personally possessed* by him. A man may speak both of his hand and of that which he holds in his hand as *his*, but they are *his* in very different senses. That which he holds in his hand is *his* because, although a thing external to him, he possesses it and has in it a right of property; but his hand itself is *his* because it forms part of his nature, and exists within the circle of the unity of his personal human being.

The man Jesus Christ may, in like manner, say of the body of every human being: This is My body—because it

belongs to Him and is His property and possession, both as it was made by Him and as it was bought by Him with a price—but in a very different sense does He speak of the Body which Mary gave Him, and say of it: This is My Body. That Body is His, and belongs to Him, a Divine Person, in a way in which no other human body belongs to Him. It belongs to Him in the same way in which the body of every human person belongs to that person, and He can call it personally His. The Body of Jesus Christ was therefore the Body of God, and there was never for one moment aught in Mary personally distinct from Mary which was not God. Mary therefore was necessarily what her title proclaims her to be—Mother of God.

4.

The dignity of the Mother of God can be rightly measured in proportion only with the dignity of her Divine Son. Her Divine Maternity constitutes a relationship of natural union, and in a manner identification, between her and her Son, the same in kind as that which exists between every man born of woman and the mother who bore him. In this most intimate relationship with the Son of God is included a singular and most marvellous relation to God the Father—Who begets the same Son according to His Divine nature Whom she begot according to His Human nature—and a relation also towards the Holy Ghost. Of Him Mary's Son is at once a principle according to His Divinity, and a fruit and effect according to His humanity, by reason of the supernatural operation of that Spirit on His Virgin Mother. And so, says St. Bernard, the Lord is with thee, not only the Lord the Son Whom thou clovest with thy flesh, but the Lord the Holy Ghost of Whom thou conceivest, and the Lord the Father Who begot Him Whom thou conceivest.

This maternal relationship of Mary to her Divine Son is

natural so far as it is founded in a maternal derivation and communication of nature. It is *supernatural* both as regards the virginal generation—a mode of generation which transcends all the powers of nature, and was effected by an immediate divine operation which is appropriated to the Holy Ghost—and as regards also the person who was begotten. It constitutes a dignity which may be called infinite, since the dignity of the Mother, as such, is to be measured by the dignity of Him Whom she has begotten.

Her Divine Maternity was in Mary also the foundation and root of the plenitude of graces bestowed upon her from the moment of her Immaculate Conception to the moment of her entrance on everlasting glory. In proportion with the height of her dignity and the closeness of her relationship to Him Who was the Author and Source of every grace, the Divine Wisdom and Bounty measured a wealth of grace in the order of her sanctification and glorification. In the dignity of Mary's Divine Maternity is included her mediatorial office and her power as Queen of Heaven and earth.

II.—THE ADORATION OF THE SACRED HEART OF JESUS.

There exists in the Church of God a devotion, with which all Catholics are familiar, and which most Catholics practise—the devotion to the Sacred Heart. This devotion consists in the adoration of that Heart; and the reason why the adoration of the faithful is specially directed towards that living organ of the Human Body of the man Jesus Christ, the one Mediator between God and men, is because It is in a special manner an objective manifestation of the love of God and of the God-man towards the human creatures who are redeemed by the Precious Blood which that Heart contains.

This devotion is, moreover, a test and touchstone, as it is

a natural result of true belief in the revealed mystery of the Incarnation of the Word. No one can rightly believe this mystery and reasonably object to that devotion ; while no one can intelligently practise the devotion without adequate belief in the mystery in which it is rooted, and from which it springs.

It is of importance, therefore, alike to faith and to piety that our ideas should be clear and definite with regard to the Sacred Heart of Jesus—the adoration which is due to It in Itself—and the reason why It should be singled out as a special object of adoration.

2.

Adoration, in the widest meaning of the word, is an act of homage paid by a person and due by reason of the recognized excellence of another person or thing. Hence adoration may be and is as diverse in its character as is the excellence which is recognized, and by reason of which homage is paid. This excellence is either the uncreated and absolute perfection which belongs to God alone, or it is a created participation of the same. Created excellence may be either in the natural or in the supernatural order. These distinct excellences are essentially different the one from the other. Uncreated excellence is essentially different from created excellence. Again, supernatural created excellence is essentially different from natural created excellence. It follows of necessity that there should be *kinds* of adoration corresponding to the various kinds of excellence. Each kind of adoration is as essentially different from the other kinds of adoration as each kind of excellence is essentially different from the other kinds of excellence.

The chief division of the kinds of adoration corresponds to and is founded in the main distinction between the Creator and the creature, which is that between the Infinite and the finite. There is the adoration which is due to God

alone, by reason of His infinite excellence. This, to distinguish it, is called *Latria*. The adoration which is due to creatures by reason of supernatural excellence possessed by them in the order of sanctification and union with God, is, to distinguish it from *Latria*, called *Dulia*. One creature of God stands apart from all others her fellow-creatures, and high above all mere creatures both by reason of the sanctity and glory in which she excels all men and angels, and by reason of her singular, unshared relationship to the Incarnate Word. Corresponding to this special excellence in Mary, there is a special adoration or worship paid and due to Mary, which, to distinguish it from lesser worships due to lesser creatures, is called *Hyperdulia*. *Hyperdulia* is no mingling or alloy of the *Latria* which is due to God and to Him alone, as He is alone the one Creator, with the *Dulia* which is due to the saints of God. It is not *Latria*, for Mary is not God, and Mary is not uncreated either in her person or in her nature ; but it is not the *Dulia* which is due to other saints, for no other saint is on Mary's level. Mary alone is Mother of God, and Mary reigns alone as Queen of Saints, and so, by reason of her created excellence, which transcends that of all other creatures, the *Dulia* which is due to her is called *Hyperdulia*, to distinguish it as the highest of worships within the sphere of the created, and demanded as a singular worship by reason of her singular excellence.

3.

The perfection which justifies and demands worship, or by reason of which worship is paid and due, may either be *in the object* itself which is worshipped, or may consist in the relation of that object to, or its special moral connection with, another object of worship which is worshipped by reason of the perfection or excellence which exists in itself. The sanctity which is *in the saints* is an example of the first

kind of excellence which is a ground of worship. The connection and relation which is in the relics of the saints to the saints themselves is an example of the second. The one kind of worship, therefore, is called *absolute* worship; the other kind is called *relative* worship.

The relation which is the ground of relative worship is not mere representation. When, for instance, an image merely *reminds us* of its archetype, and by occasion of this image, and before it, we venerate the archetype, there is no proper, even relative, veneration of the image. There is solely absolute veneration of the archetype.

But if, on the other hand, we directly consider the archetype, as it were reflected in the image, and in our external manifestations of reverence substitute the image representing for the archetype represented, then the archetype is directly worshipped with an absolute worship, and by the same act the image is worshipped relatively, as morally conjoined with the archetype. In this way the Crucifix is worshipped by the Church on Good Friday. There is a twofold worship in the one act. The worship is *supreme* in either case, but in the one case it is *absolute* supreme worship, and in the other it is *relative* supreme worship. We worship the Crucified with absolute supreme worship. We worship the Crucifix with the same supreme worship, but with a relative worship by reason of its relation to and moral union with the Crucified.

But, again, we may regard an image in itself, not indeed as it is a thing of gold or silver, or wood or stone, the work of men's hands, but as it is an image and representation of the archetypal person of Christ, or of Mary, or of a saint, and so as something sacred and specially connected with that person. In this case the image is a direct object of veneration, by reason of its relative excellence, or of the relation which it has to the absolute excellence of its archetype. Such veneration of an image is inferior in character to the veneration

which is directly offered to the archetype. The latter is absolute and may be supreme, the former is not only relative, but *must be* an inferior worship.

The connection or union between the object of worship and the excellence which is the motive of worship, may be either the identity of both object and excellence—as in the case of God, Who is the object of worship, and Whose infinite perfection, which is the motive of worship or the reason why He is adored, is identified with Himself, so that He does not have but *is* that infinite perfection—or the fact that the excellence in the object of worship is its *form*. The *form* is that which makes a thing to be that which it is. For instance, sanctity is in the saints, making them to be that which they are—holy. Wisdom is in the wise, making them to be that which they are—wise. In either case the object is worshipped in itself, and by reason of its own excellence, and with not a relative, but an absolute worship.

4.

Again, the object of worship may be something which, as a part, is substantially united with an object of worship which, as a whole, is worthy of and demands worship in itself and by reason of its own excellence. In this case the part so united is a *direct*, but at the same time a *partial* object of worship. It is an object of worship *in* itself, but *not by reason* of itself. It is an object, not of relative worship, but of the absolute worship which is directed towards the one substantial whole. When, for instance, we venerate a man by reason of his wisdom, one and the same veneration is directed towards the whole man, and in him towards even his body as it is a substantial part of that whole. In a similar way, when Jesus Christ, the God-man, is adored, the object of adoration is the whole Christ, and in the whole Christ the Sacred Humanity which is substantially united with the Word.

But besides the excellence which in the object of worship is the proximate motive or *ground* of worship, there may be a ground which is in itself more remote, but which is at the same time *nearer and more known* to the worshipper. By and in this better-known excellence which comes more home to the mind or heart, or both, of the worshipper, the object of worship manifests itself to him, as to be worshipped. Thus God, Creator, Redeemer, and Sanctifier, is *adored by reason* of His own infinite excellence, and nevertheless He *manifests* Himself to us *by means* of His external operations and benefits. His crowning manifestation of Himself, and the crown of all His benefits and love towards us, is this, that God Himself has been made man, and has willed to be in our human nature—which He has taken to Himself and made His own—our Elder Brother, our Restorer and Redeemer. Although, therefore, the proximate motive, or ground by reason of which God is to be adored even as He is to be loved above all things, is His absolute essential goodness and perfection, yet in His human nature the Son of God manifests Himself to us in a singular manner, both as to be loved and as to be adored. Further, not only the Sacred Humanity as a whole, but in its various parts—as they are the immediate organs by which the Incarnate Word has chiefly manifested to us His goodness, mercy, and love—as well as His several actions and the individual mysteries of His life, may be objects of manifestation, or that by means of which the object of adoration manifests itself to us as specially to be adored.

5.

Now, the man Jesus Christ is to be adored with the worship of *Latria*, for He is true God. Whether regarded in His divine nature, or regarded in His human nature, He is to be adored with one and the same supreme worship of *Latria*. The one adoration is directed towards the one Divine Person Who possesses, and so unites, both natures,

and that Person of the Word is certainly to be adored with absolute and supreme divine worship. The ground or reason why the man Christ is so to be adored, is not His human nature; but His human nature is the reason why the Christ so to be adored is man. The reason is the same as that for which the man Jesus Christ is Son of God, not by adoption, but *by nature*.

The Sacred Humanity, or His human nature with all its component parts, as it is a nature of the Word, is a partial object of the adoration of Latria and of that one and the same absolute worship wherewith the personal Christ is adored. The entire object of adoration is that personal Christ composed of because possessing two natures as His own. The adoration directed towards the Person has for its object all things which exist substantially in that Person.

This adoration of the Sacred Humanity in Jesus Christ is not a *relative* adoration. There is relative worship when one individual thing is worshipped by reason of an excellence which is in an individual spiritual being, or person to whom that thing bears a relation. Things which substantially exist in and belong as personally his to the person worshipped, are the partial object of the *absolute* worship which is due to the entire object.

God manifests Himself to us by His external works, and we adore not those created works, but Him as manifested by means of them, as He is Creator, Preserver, and Benefactor. We distinguish in thought the excellence of the Divine Essence, or the perfection and goodness of God in Himself, as the primary reason of our adoration; but His relation to us as Creator, Preserver, or Benefactor is a consequent reason, and a reason coming more home to us, by which and in accordance with which we are excited to adoration. But in the Incarnate Word the Sacred Humanity is not something existing by itself, and divided from, and in this sense external to the Word. It is a nature of the Word

in which the Word in various ways, according to His various mysteries, manifests Himself to us as adorable, and proposes Himself to us for our adoration, and excites us to adoration. He does this the more efficaciously in proportion as the infinite divine goodness, love, mercy, wisdom, and almightiness are more marvellously manifested and resplendent in the mystery of the Incarnation.

Each of the various mysteries of the Incarnate Word—His Conception, Nativity, Infancy, Hidden Life, Preaching, Passion, Death, Resurrection, Exaltation at the Father's right hand, Second Advent in the future to judge the living and the dead, and the like—has its own special aspect of manifestation. In each several mystery, therefore, the Incarnate God is adorable. Each of these mysteries is an action or a suffering of the Eternal Word in His Human Nature, and so not only His Sacred Humanity and its various parts, but also His mysteries and deivirile or theandric operations are objects of manifestation of the Incarnate Word.

He manifests Himself to us for supreme adoration as in His human nature He is glorified and beatified with the overflowing fulness of glory and joy which is at His Father's right hand—as with love, mercy, and desire of our salvation He is borne towards us, His redeemed, the branches of which He is the Root, His members, the members of that one Body of which He is Head—as He fosters and nourishes and trains here on earth, and glorifies in heaven, both the Church as a whole and every individual soul, by His merits, His blood-shedding, His protection and power, His doctrine and sacraments, His Body and Blood, and His unceasing Sacrifice—as during the whole of His mortal life, from His conception in the Virgin's womb to the consummation of that life in death upon the Cross, He not only in affection but actually offered Himself a victim, being “offered because He willed it”; in labours from His youth; in poverty, “not

having where to lay His Head"; in obedience, "subject" to Joseph and Mary; "made obedient also unto death, and that the death of the Cross"; in meekness and humbleness of heart; in commiseration of the afflicted; weeping at the grave of His friend, and at sight of the doomed city; journeying throughout the length and breadth of the land "doing good"; inviting and offering refreshment to the labouring and the burdened; greeting the traitor with, "Friend, wherefore hast thou come?" praying for His enemies and executioners, "Father, forgive them, for they know not what they do"; His soul in an intolerable agony, and "sorrowful even unto death"; in His Body "as it were a leper and one struck by God"; in His whole humanity as if He were "a worm and not a man, the least of men and an abject of the people"; despoiled of all external goods, even to His very garments, for which His executioners cast lots; as having no rest for the sole of His foot upon the earth from which He was lifted up; wounded in His honour by the most atrocious contumelies and accusations of infamy; deprived even of internal consolation, and that to an extent which was testified to by the terrible cry, "My God, My God, why hast Thou forsaken Me?"

These are not the actions and sufferings of a mere man. They are deivirile or theandric operations by which the Incarnate Word proposes and manifests Himself to us as to be adored and loved and followed with all the gratitude of our whole souls. To all and each of these several manifestations there should be on our parts a supreme worship of adoration, love, and gratitude.

The manifestations of the Incarnate Word in the work of our redemption may be reduced to His *external* life and passion, and to the *internal* life and passion which was as it were its soul. Hence the Church, His Spouse, led and governed by the Spirit of her Heavenly Bridegroom, has proposed for public worship two special objects of manifesta-

tion, namely,—His Sacred Wounds and His Sacred Heart. The one corresponds to His *external*, and the other to His *internal* life and passion, and represents it as in a compendium or symbol.

Three truths, therefore, are to be held with regard to the devotion to the Sacred Heart :

1. The scope and principal *end* of this devotion is absolute and supreme divine worship, or the adoration of *Latria* to be paid to the real and physical, living and human Heart of the man Jesus Christ.
2. The *reason* why this Heart is chosen rather than any other part of the Sacred Humanity, is that there may be renewed within us the memory of the love of Jesus Christ towards us.
3. And the *way* in which It is a greater manifestation of that love than are even the Five Sacred Wounds is this—that while they are a compendious representation and symbol of the *external* life of Jesus Christ, It is a compendious representation and symbol of His *internal* life and love. As is the soul to the body, so is the devotion to the Sacred Heart in comparison with the devotion to the Sacred Wounds.

The great test and touchstone of true belief in the mystery of the Incarnation of the Word, is—devotion to Mary under her title of Mother of God. Similarly, the great test and touchstone of true belief in the mystery of the Redemption wrought by that Incarnate Word, is—devotion to the Sacred Heart of Jesus, Son of God and Son of Mary, the living chalice of that Precious Blood, which men through Mary gave to Jesus, and which Jesus shed in sacrifice for the redemption alike of all men and of Mary.

XIII.

The Indwelling of the Holy Ghost.

THE Triune God—the One Creator—exists with an intimate inexistence in all and in every one of His creatures, and this in virtue of what theologians call His divine *immensity*. The Creator is said to *dwell* in certain of His creatures, but not by reason of His necessary inexistence in them; nor is this inexistence said to be a *union* of them with Him. In all creatures the Creator necessarily and naturally exists, but in some creatures He also freely and supernaturally *dwells* , and those creatures are *united* to Him.

The divine *immensity* is not merely a divine *omnipresence* . It is the supereminence of the Divine Being over all relations of place and space—even as the divine eternity is the supereminence of the Divine Being over all relations of time. As eternity is to time, so is the divine immensity to place and space. Further, as our first notion of eternity is conceived from the idea of time without limit, so is our first notion of immensity conceived as presence without limit of place or space.

The presence of a spirit differs in its mode from the natural presence of a body. Those things which philosophers call *extended* —that is to say, which consist of parts certain of which lie outside other parts, as, for instance, our hands lie beyond our arms, and our arms beyond our bodies—cannot naturally be present in other things which are also extended, without the parts of the one occupying

corresponding parts of the other, and the whole of the one occupying a corresponding whole in the other. For example, a man, as he is a whole, occupies a certain space within the circumambient atmosphere which surrounds him, and every part of his body displaces a corresponding part of that atmosphere. The same is true with regard to water, if he should fall into the water. The fact is best visibly expressed if he falls at full length into yielding clay on which, within the limits he occupies, he leaves the impression of his body as a whole, and of every part thereof on corresponding portions of the clay. The atmosphere, the water, and the clay are all of them *extended*, having what is called dimensive quantity, and in each there is a relation of place and space corresponding to the material body, as a whole and in all its parts. A spirit, on the other hand, is simple and uncompounded in its being, and has no parts. It can, therefore, be present as a whole throughout the whole of an extended thing, and present at the same time as a whole in every part of that thing. Thus the human soul is present as a whole throughout the human body as it is a whole. The same soul is at the same time present as a whole in every vital portion of that body.

Now God is a spirit, and as such He is present as a whole throughout entire creation as it is a whole. He is present at the same time as a whole in every individual creature within the compass of creation. Again, He is present as He is a whole in every part of any such creature. Our idea of the attribute of His *Omnipresence* is composed, therefore, of two ideas—the idea of His immensity, or presence as He is an infinite spirit; and the idea of all creatures which actually exist in any place, or throughout space.

Theologians distinguish the divine inexistence, and say that He is in all things by *essence*, by *presence*, and by *power*. They do so in order more clearly to set before our minds the truth that it is not by means of operation from afar, but

in His own divine substance and nature that God is everywhere ; and further, that He exists in all things, not as inert, but supremely active as He is the First Cause of all being. Being inflows from Him by creation to the things that are, in order that they may be—it continues to inflow by preservation, which is a continuation of creation, in order that they may continue to be—and it inflows to every being after the manner of its being, in order that it may be, and may continue to be that which it is.

From God's existence in all things by *essence*, it follows that He should be in all things by *presence*, generally as He is Beholder of all things, and as He is "the Eye more brilliant and piercing than the sun". But *especially* He is in certain of His creatures by a singular presence, when, as it were, withdrawing the veil, He shews Himself present with them by singular manifestations and by the bestowal of singular gifts, and by a singular elevation and union of those creatures with Himself. To them, His sanctified intelligent creatures, He, as it were, presents Himself, and in a special manner unites Himself, as He is the object of their faith, hope, and charity in the present, and the object of their beatific vision and enjoyment in the future.

It is clear, therefore, that God is everywhere by *essence*, and being everywhere by essence He must be everywhere by *presence* ; and as in God there is nothing merely potential—since the merely potential of its very nature denotes the imperfect—but everything is ever the actual, which is the perfection of the potential, so wherever God is by essence and by presence, He is there also by *power*.

It is, however, as clear that He is not everywhere by presence and by power *in the same manner* as He is everywhere by essence. In the Sacred Scriptures God is said to have been in a special manner *with* Abraham, Isaac, and Jacob, Moses, Josue, Gideon, David, Solomon, and others. "I will

be with thee," He said, again and again, and "Have I therefore been with thee twenty years?" and "As I have been with Moses, so will I be with thee. I will not leave thee, nor forsake thee." Again, when He manifested Himself by singular visions to Jacob and to Moses, we find the place of manifestation called, in the one case, "the House of God and the Gate of Heaven," and in the other "holy ground". He is said to have dwelled in the Tabernacle and in the Temple, because He would have these consecrated to Him, so that within them, in a special manner, He should manifest Himself, both by sensible signs and by His hearing of the prayers which were made within their precincts, and in order that within them He should be in a special manner recognized as present, and as present worshipped. Similarly, He was present in a special manner under the appearances by which He supernaturally manifested His presence, such as the dove when Jesus was baptized, and the cloven tongues of fire on the day of Pentecost.

God is said to *come to* certain of His rational creatures, and to *dwell in* and *abide with* sanctified souls. This is because He, as intimately present to them by essence, perpetually sheds abroad, and preserves and increases within them the precious gifts of grace whereby they are constituted in an adoptive sonship through their supernatural assimilation to Him; and also because He exhibits Himself immediately to the persons thus sanctified as the object of their faith and hope and charity. These sanctified souls *abide in God* as the objects of His paternal knowledge and love, in order that He may bestow on them eternal life. He *abides in them* as the object of their filial knowledge and love. There exists between Him and them a mutual friendship.

In the same way is to be explained the special presence of the Holy Ghost as revealing in the Prophets and Apostles, and as assisting, directing, and governing in the Church.

With a special presence is God present in heaven where

He manifests Himself with face unveiled to the angels and saints, showing Himself to be seen, loved, and enjoyed as He is, in the fulness of His Essence, Truth, Goodness, and Beauty, or, in a word, in His Glory. Although He is everywhere, yet, says St. Bernard, He is in such wise in heaven as in comparison therewith not to seem to be here upon the earth, and, therefore, when we pray we say—"Our Father, Who art in heaven".

The most intimate and sublime of all presences of God is that of the Word in the human nature which He has made personally His own, and in which He has made Himself visible and audible to men.

From all this we see the way in which God, although He is necessarily everywhere present in virtue of His divine immensity, is nevertheless said to *come to* and to *depart from* and *leave* the creature. We see the way also in which the Second and Third Divine Persons are sent to the creature—not by essence, but by *special presence* and *operation*. Whatever there is of change, and therefore of imperfection—implied in the idea of presence and absence, of coming and going, of beginning and ceasing to be in a special manner in the creature—is in the creature, which is subject to change, with other imperfections and finiteness of perfection, and is not in any sense or way in the Unchangeable God.

If we compare the union and indwelling of God in sanctified souls with His necessary inexistence in all His creatures by essence, presence, and power, we find that it springs from a new title and moral exigence which demands the presence of God by *essence*, not as He is the *Immense*, but as He is the *Loving* and *Loved* in the loved and loving. This new title demands the indwelling and union of God with a sanctified soul in such wise that, supposing an impossibility, if God were not necessarily present everywhere in virtue of His immensity, He would be bound to be present within that soul.

There is also in the sanctified soul a new mode of the inexistence of God *by power*, and by the operation of supernatural effects; and a new mode of the divine *presence* by a supernatural guardianship and a providence as of a father with regard to an adopted son.

2.

The sanctification of the human soul is effected by means of supernatural gifts of created grace. This grace is a created reality which after the manner of a quality cleaves to the soul. It ennobles the soul in itself and in all its faculties. It lifts it above the level of its nature to that supernatural mode of being wherewith the grace itself exists, and to a supernatural state and power of operation. The sanctified soul thus attains to a likeness of the divine nature and life which is far above the demands and potentialities of all created substances, and so of both angelic and human natures as such.

But this is not all. Along with, and by reason of, sanctifying grace the Holy Ghost is Himself communicated to, and in a special manner conjoined with, the sanctified soul. Sacred Scripture distinctly teaches that the Person of the Holy Ghost is communicated to us, and given to abide in us. It exhibits this conjoint but distinct communication of the Holy Ghost as a *cause*, with the communication of the gift of grace as an *effect*.

The Holy Ghost abides and dwells in us as the Loving and Loved in the loved and loving—as protector and guardian and bestower of the gifts of grace—as the Spirit of our adoption to be sons of God—as the cause and source of supernatural life—as the seal and pledge and earnest of the promised possession of God in the fulness of the beatific vision—as God in His human temple which, both in soul and body, He has consecrated for Himself as the place of His indwelling.

Hence arises our participation of the divine nature. All created *being* is in a sense a participation of the Divine Being, inasmuch as it is derived from God as from its exemplary and efficient cause—or, inasmuch as it has its origin from God by creation, and is a shadowing forth of a divine perfection. But, this *natural* participation supposed—and supposing also the highest *natural* participation which is possible to any created spirit—the divine revelation has made known to us a participation of the divine nature which far transcends the worthiness and demands of all created substances. This is that supernatural participation which is an assimilation to the divine nature by means of the sanctifying grace which affects and, as a supernatural quality, transforms the soul.

Participation of the divine nature includes, therefore, two things: (1) a *formal* but *analogous* participation of the divine nature, that is to say, a supernatural assimilation thereto; (2) this participation supposed by way of disposition and, as it were, bond—such a participation as in an intimate union with the substance of the divine nature itself.

This is a substantial union in the sense that *those who are united* are substances, but not in the sense that the mode of their union is substantial. A union which is substantial *in its mode* would be either a union of the substances in order to a unity of nature—and such a conjunction of the creature with God is an essential impossibility—or it would be a union of the substances in the unity of one person, such as is the union of human nature with the divine nature in the Word. But in our union with the Holy Ghost there is *no incarnation* of the Holy Ghost.

Throughout the Sacred Scriptures the indwelling of the Holy Ghost the Sanctifier is set forth in its connection with sanctifying gifts, but as distinct from them, as it is the highest pinnacle of the love of God towards His creatures. It is not only grace and the *effects* of the Holy Ghost that

are produced in us, but the Holy Ghost *Himself* is intimately and in a special manner united to us. By reason of our union with Him we are called and *are* partakers of the divine nature. Moreover, it is not as minister that He dwells in us. He dwells in us as He by His own virtue bestows grace, and Himself sanctifies us.

The Holy Ghost first *efficiently* sanctifies us by the shedding abroad of the charity or grace of God in our hearts—then, further, He it is to Whom we are joined by the bond of grace, charity, and friendship—and so He, the indwelling Spirit, is the crown of our sanctification. We must not, however, regard Him as if He were our formal sanctification, for, as the Council of Trent declares, the efficient cause of our justification is the merciful God Who gratuitously washes and sanctifies us, sealing and anointing us with the Holy Spirit of promise, Who is the pledge of our inheritance, while the one and only formal cause of our justification is the justice of God, not that justice wherewith He Himself is Just, but that *justice wherewith* He makes us just.

3.

But, it may be asked, is not the divine indwelling and union with sanctified souls common to the three Divine Persons? Not only are all the Divine Persons in each Divine Person—as regards all things in which They are not personally distinct by reason of the opposite substantial relations by which They are constituted as Persons—and that in virtue of the numerical unity of the Divine Essence which is common to the consubstantial Three—but every external operation is as necessarily common to the three Divine Persons as is the one divine nature. Moreover, the Triune God dwells in us formally as He is the Divine Charity—as God is Love—and under this, as under every absolute attribute, there is no distinction of Father, Son, and Holy Ghost.

This is true, but it is at the same time true that there is in the distinct personal properties of each of the Divine Persons a special *relation of analogy* towards certain external operations. In this is founded what is called the *appropriation* of certain works to one Person instead of to the other Persons. This attribution of such works to that particular Person has its root in an affinity of the external operation with that Person's hypostatic character or personal characteristics.

In this sense sanctification is *appropriated* to the Third Divine Person. It is specially attributed to Him because He proceeds from the Father and the Son as the Divine *Gift*. The idea of *gift* belongs to His personal character. *The Divine Gift* is His proper and personal name. He is the Gift in relation to the Giver—the Father and the Son—not as if They were possessors of Him by dominion, but as They are the principle from which He proceeds. Every gift has the special idea of *gift* from the gratuitous liberality with which it is given or is *giveable*, and, therefore, it has its special idea from *love*. Love is of its very nature the *first gift*, of which every other gift is a result and token. All gifts other than love have the idea of gift not in themselves, but inasmuch as they are given from love. In the Blessed Trinity the Son proceeds from the Father, and He is giveable. He is giveable, however, not by reason of His own internal personal character, whereby He is the Word of the Paternal understanding, but only inasmuch as there is in God the love from which the Son is also given—for “God so loved the world as to give His Only-begotten Son”. The name of gift does not therefore designate the proper personal character of the Son. But the Holy Ghost, of Whom it is the constituent personal character that He should be the *Love produced* by the love of the Father and the Son, is, in virtue of this His own personal character, the *Gift* of the Father and the Son.

There is, therefore, in the personal character of the Holy

Ghost a special exigence of sanctifying indwelling—or of indwelling as God is Love—which there is not in the personal characters of the Father and the Son. Hence, by an exigence similar to that by which, as we have seen, a presence of God would be demanded on the title of charity and friendship, in those souls which have been sanctified by means of sanctifying grace—even if God were not in them and everywhere in virtue of His divine immensity—there is demanded in such souls an indwelling of the Holy Ghost—even if there were not, by reason of the numerical unity of the divine nature, an indivisible indwelling of the three Divine Persons, and so even if the Father and the Son were not there indwelling.

A sanctified soul, therefore, or a soul in the state of sanctifying grace, is united to God as He is absolute Love. Since the God Who loves is the Father, the Son, and the Holy Ghost, that soul is united to all and every one of the three Divine Persons. It is united to the Father and the Son as They by their one and mutual love breathe forth the proceeding, produced, and subsisting Love, Who is the substantial term of their love—the Holy Ghost. It is united to Him as He is the Love thus breathed forth. The Divine Persons in Their unity remain personally distinct one from the other, and the characteristics of the Persons Who breathe forth by love, and of the personal Love Who is breathed forth by them, are not confused; and yet the Holy Ghost is not by Himself united to the sanctified soul in any mode in which the Father and the Son are not united. At the same time, and by reason of His proper personal character as He is the personal Divine Love—the personal Divine Gift—and therefore the Divine Sanctifier, the Father and the Son are said to dwell in us *by* the Holy Ghost. We also are said to be partakers of the Father and the Son *in* the Holy Ghost, and to be conjoined to the Father and the Son *through* the Holy Ghost.

The order of the divine indwelling is perceived with still greater clearness when we consider the order of the divine *mission*, or sending of Divine Persons. The foundation of this mission is the *origin* of the Person sent from the Person or Persons sending; while the formal idea of mission is completed in an external efficiency whereby the Person proceeding and sent is manifested, or begins to be present in a new manner in the creature. The foundation of divine mission, therefore, is eternal and necessary; while the mission itself takes place in time, and is free with the freedom of that numerically one Divine Will which is common to and is in both the Person or Persons sending and the Person sent.

If, on the other hand, we consider our formal and analogous participation of the divine nature through our supernatural assimilation thereto, two things are to be distinguished—God, as He is the *efficient cause* of sanctification and grace—and God, as He is the *exemplar* to Whom we are assimilated through the grace infused. Now, all *efficiency* on the part of God is from God as He is *one* by nature, and therefore no effect of any gift of grace is caused by the Holy Ghost, either properly or singularly, or more, or in any other way than as it is caused by the Father and the Son. In this, as in all external operations, God operates as He is the one Absolute, and not as He is the Father begetting, or as He is the Son being begotten, or as He is the Holy Ghost ever proceeding. The Triune God, as He is Absolute Charity, is also the *exemplar* to which we are assimilated by means of the created charity, or grace, which is shed abroad in our hearts. At the same time, inasmuch as the Holy Ghost is the proceeding, produced, and subsisting Divine Charity, and therefore the personal Divine Sanctity, He is the exemplar to Whose personal character those who are sanctified by grace are assimilated more expressly than they are to the personal characters of the Father or of the Word.

This suffices for the idea of *appropriation*, even in the order of the efficient cause, of all the effects of grace to God the Holy Ghost.

4.

Finally, the divine indwelling in sanctified souls has its degrees. These are as many and as diverse as are the degrees of sanctity or the gifts of sanctifying grace. Hence it is not only in the bestowal of first grace—or in the justification of the sinner, when he who was before unholy becomes holy—that the Holy Ghost is sent and given. He is equally sent and given in the bestowal of second grace—that is to say, in every increase of sanctifying grace, by which he who was already holy becomes holier still. Every increase of sanctifying grace in the soul is a new title to the presence, and, as it were, a new bond of the presence of the Loving in the loved. The sanctified soul is loved, and that not arbitrarily or gratuitously, but necessarily, by reason of its loveliness. It is loved in proportion to its loveliness wherewith it has been made lovable through its likeness to God by means of grace. God is constrained, as by a law of His being, to love that which He Who is Love has Himself made lovable. His love necessitates His presence in and His union with the object of His love. With a love also corresponding to their loveliness do those who are sanctified love God. They love Him not merely and not necessarily with a conscious and increasing intensity of affective love. They love Him with an increasing supernatural excellence of that love wherewith they love Him in every obedience to His commandments. Every act of love on the part of the loving creature merits for that creature a fresh inflow of loveliness from its loving Creator. This causes it henceforth to be still more loved. Sacraments, as they are the channels of sanctifying grace, are indeed the pledges of the love of God, but they are not the only means

of grace that lie within our reach. Every act of charity which is made by us procures for us an increase of the grace of God. This is a new unction from the Holy One. It adds fresh beauty to the soul. It is another attraction presented to the love of God, and it forms another bond of God's abiding. "If any man love Me," said Jesus, "I will love him, and My Father will love him, and We will come to him, and make Our abode with him."

XIV.

The Beatific Vision of God.

THE word *vision*, in its primary meaning, signifies perception through the sense of *sight*. In a derived sense it signifies also *intellectual knowledge*, and means the same as understanding.

As the vision of sense is an immediate and clear perception of a visible object in itself, so also mental vision is an immediate and clear understanding of an object in itself.

To distinguish this vision from *mediate* knowledge, or knowledge *by means* either of reason or of faith, it is called *intuitive* vision.

Now two truths are contained in the divine revelation with regard to man's vision of his Maker, first—that in this life God cannot be seen by man by immediate and intuitive vision, but is absolutely invisible to the created understanding, and is visible to Himself alone; and secondly—that this intuitive vision is possessed by the angels and is promised to men in the life eternal, and that as the reward and crown of the merits of grace. In other words, it is revealed that God is in Himself invisible to the *natural* powers of the creature—but that the creature can be, and has been raised *by a grace* to the intuitive vision of God its Creator. In this its perfect supernatural beatitude or blessedness and its ultimate supernatural end consists.

This vision or understanding, since it is an operation of a created mind which, however high it may be raised, remains created, must also remain *finite*. Its object, as an infinite

being, remains always *infinitely knowable*. Hence the vision of God admits of indefinite degrees of perfection in the creature. It can never in the creature be adequate or correspond to the whole infinite knowableness of the object. This we mean when we say that *comprehension* of God is possible to and proper to an infinite understanding alone. God alone can comprehend God, that is, God alone adequately understands Himself, or knows Himself *in all His knowableness*.

2.

There are, therefore, four distinct orders of vision, each of which is wholly diverse from the others :

1. The vision of *sense*, or of the bodily eye.
2. The *intellectual* vision of God which is *mediate*, or by *means* of the things which are made.
3. The *intuitive* vision of God.
4. The *comprehensive* vision of God.

The first cannot have God for its object. It is impossible that He should be seen by the eye of the body.

The second, and it alone, is possible in the *natural* order.

The third is bestowed on the creature in the supernatural order.

The fourth is proper to God alone.

That God is invisible to the bodily eye is a truth not only of revelation but of reason, and taught by philosophy as it is by theology. God, as He is a pure spirit, is not an object proportioned to the perception of the senses. A corporeal sense cannot be raised to the level of an operation which is intrinsically intellectual, such as is the vision of a pure spirit, for then it would be no longer corporeal, but spiritual.

Every knowledge which is *natural* is—as such and from the very nature of the natural—a knowledge proportioned not to the nature of the thing known, but to the nature of

him who knows it. There cannot be any kind of natural knowledge which transcends the perfection of the nature of him who knows. The *natural* means that which is proportioned to the nature. It is an axiom that the mode of action always follows the mode of being. Again, everything known is in him who knows it according to the mode of his being. Every understanding, therefore, whatever it may understand by a faculty of its nature, understands it in accordance with the mode of being which is proper to that understanding. Hence the understanding conceives objects of an order inferior to its own in a manner more noble than that in which they themselves exist. Things of an order higher than its own it accommodates to the mode of its own nature. God, in a manner which is infinitely perfect, understands all things in His Essence as in their exemplary cause. The angels have a natural knowledge of all things in accordance with the analogy of their own essence. The human soul, so long as it exists in a natural body, has *material being* as the proper and proportionate object of its knowledge. From this it ascends to a knowledge of spiritual things, which it cannot naturally know as they are in themselves, but only by analogy with the proportionate object of its own knowledge.

God, in the whole idea and manner of His Infinite Being, transcends all created things, so that they are wholly in another order, and are only analogous shadows of the Divine Essence. No created understanding, therefore, so long as its knowledge is in proportion to its nature, can conceive God as He is in Himself. God cannot be to it an immediate object of intuition. A created understanding takes knowledge in accordance with the mode of its own being, and not in accordance with the mode of God's Being. When that most simple Being is in Itself the object of intuition, It is necessarily known as It is in Itself. This is true generally of every knowable thing which is known in itself and not

through another thing. Now every understanding, when it knows naturally, has its own object, which is in proportion with itself. Through this object, or after the analogy of it, it knows all other things. The Divine Understanding alone, therefore, has the Divine Essence as an object in proportion with It and so as an immediate object of intuition. The object proportioned to every created understanding, and so the immediate object of its intuition, is, and must be, *something created*. Hence it is only according to analogy with that object, and therefore by *mediate* knowledge, that a created understanding can understand God.

3.

The divine revelation teaches that God Himself is the object by participation, communication, and enjoyment of which all His saints live the life of blessedness, reign, are glorified, rejoice with the joy of the Lord, and are filled and saturated with the fulness of good things, and that for ever. The same revelation which manifests and promises to man this life eternal declares that the mode of apprehension and possession and enjoyment of God as the object of beatitude is by the intuitive vision of Him as He is in Himself.

St. Paul, in his First Epistle to the Corinthians, compares this intuitive vision not only with natural knowledge, but also with the knowledge of faith, such as can be had in this present life. This, he says, shall be destroyed. It will be destroyed, not by privation of any perfection which it possesses, but by elevation to perfect knowledge in another and higher order. He maintains three things with regard to the knowledge of the present time, and even with regard to supernatural knowledge, and that however perfect. It is, in the first place, knowledge "through a glass," a mirror; that is, it is not an immediate knowledge of things in themselves, but a mediate knowledge by means of other things. The whole of our knowledge of divine things is "through a

glass," and by this glass we are to understand the creatures of whom we have previous knowledge, and through a knowledge of whom we ascend to and arrive at a knowledge of God. Secondly, our present knowledge of divine things is therefore as "in an enigma," or in an obscure manner, that is, it is analogous through the similitudes of creatures, and is not a knowledge of those things as they are in themselves. Thirdly, our present knowledge is therefore "in part" only, that is, it is imperfect.

With these imperfections he contrasts the perfection of the vision of God which is promised to us in the life to come. With mediate and analogous knowledge he contrasts the vision "face to face," that is the intuitive or immediate vision of God as He is in Himself. As the mediate and analogous knowledge of the present life, as the knowledge through a glass and in an enigma, is necessarily in part or imperfect—so the vision face to face which is contrasted with it, as that by which we shall know, even as we are known, is necessarily perfect, as being the intuitive or immediate vision of God as He is in Himself.

In his Second Epistle to the same Corinthians he contrasts our present absence from the Lord with our future presence with the Lord, and our present walking by faith with our future vision.

Jesus Christ also speaks of the blessedness of the pure of heart because they shall *see God*, and He represents the angels in heaven as always *seeing the Face* of His Father.

The intuitive vision of God by the blessed in heaven is a doctrine which is not only enshrined in the Sacred Scriptures, but which is also explicitly defined by the Church of God. Benedict the Twelfth defined that all the Blessed since the death of Jesus Christ have seen and see the Divine Essence by intuitive vision, and face to face, and without the intervention of any creature—that the Divine Essence, as It is an object of vision, manifests Itself to them

immediately, nakedly, clearly, and openly—and that they, so seeing, enjoy the same Divine Essence—and that in virtue of this vision and enjoyment they are truly Blessed, and have eternal life and repose.

4.

Since the intuitive vision of God is wholly supernatural, inasmuch as it transcends the nature and natural powers of every created understanding, a *supernatural* aid is necessary by which the created understanding should be *raised to* this Beatific Vision. This supernatural aid is called the *Light of Glory*. It is a permanent gift of God, by which the understanding is informed and thus supernaturally assimilated to the Divine Understanding in order to this immediate beatific vision of God.

Understanding—especially the clear and immediate understanding of an intelligible object—is called *vision*, by a name derived from the vision of sense, which of all perceptions of the senses has the greatest analogy with mental perception or understanding. In like manner, by derivation from the order of sense, that is called *light* which is the cause of intellectual vision.

The perfection of the rational creature is threefold. There is the perfection of *nature*—the perfection of *grace*—and the perfection of *glory*. To each of these three states of perfection there corresponds its own distinct knowledge. To this knowledge an intellectual light is necessarily proportioned. There is, therefore, a threefold intellectual light. There is the *natural light of reason*—the light of *grace* now—and the light of *glory* hereafter. The Author and Source of this threefold light in the created understanding is the one God—*Sol intelligibilium*. He is the Author of each under a different aspect in accordance with the character of each, namely, as *Creator* in the order of nature,

as *Sanctifier* in the order of grace, and as *Consummator* and *Beatifier* in the order of glory.

Now, from our knowledge of the order of grace, which is a beginning and preparation for, a pledge and earnest in the present of, that order of glory which is the consummation in the future, we can arrive at a clearer knowledge and understanding of the latter. We are in this life renewed in the spirit of our minds by the justice which is inherent in and cleaves to us, and we receive, as infused or shed into us, the permanent virtues of faith, hope, and charity, to which supernatural acts correspond; for, in order that supernatural acts may be done, as it were, connaturally, they require an agent who has been supernaturally raised above the level of his nature by means of habitual gifts. The habit of faith demands in the present, in order to its existence and exercise, a habitual gift. But when the knowledge in part "which is by faith" shall be done away, and that which is perfect has come, and when for faith there shall be substituted vision face to face, this supernatural and most sublime of all acts, the beatific vision, will require supernatural forces in the understanding corresponding to that act, and this no less, nay more, than the act of faith supposes infused habitual faith. The gift by which the forces of the understanding are so raised above the natural level, is and is called—the Light of Glory.

All understanding, and therefore this intuitive vision, is an immanent act of the mind itself which sees. It is produced by, and continually depends on, the mind, and informs it. Vision is a *vital act* in the living mind, and every vital act is necessarily produced by, and intrinsically proceeds from, the living agent. The Blessed, therefore, by their own vital act, see God, and by this their own act they are beatified.

The rational mind, as it is an image of God, has even by nature an imperfect and inchoate power of the knowledge

of God. This power is, by means of a superadded supernatural force of understanding which transcends every natural force, so raised or completed and perfect, that the mind, informed by this force after the manner of a habit, can clearly and perfectly behold God as He is in Himself. Hence this force, superadded to the understanding, is a supernatural assimilation of the created understanding to the Divine Understanding in the mode of knowing the Divine Essence. It is a supreme participation of that infinite light whereby God sees Himself. Thus in His light shall we see light, and we shall be like Him, when we see Him as He is.

5.

But what do the saints in glory now see, and what do we hope one day to see in virtue of the beatific vision? The saints, seeing God as He is, necessarily behold all the absolute perfections of God, along with the three Divine Persons. They behold also, among things which are distinct from God, all those things in which we now believe. The object of faith now will be the object of vision then. Other things will be seen by them in God in proportion as the state and degree of each in the heavenly hierarchy individually demands vision of such things.

We form our present notions of perfections, such as understanding, will, wisdom, goodness, holiness, justice, and the like, from creatures, and in accordance with those notions we understand analogously what God is. We therefore distinguish in God divine perfections, not indeed judging them to be distinct in God Himself, but conceiving one without express conception of another. To these our notions there corresponds one most simple Divine Being, which is in reality at once infinite understanding, infinite will, infinite wisdom, infinite goodness, infinite holiness, infinite justice, and so on. Each of these perfections is in God all perfec-

tion, and is God Himself. Each and all are identified with His Infinite Being. Hence to behold this Divine Being as it is in itself is to behold it as it is in all and every absolute perfection. It would be a contradiction in terms to say or suppose that God is seen as He is in Himself, and that at the same time any perfection whatsoever in Him is not seen.

So also as regards the intuitive vision of the three Divine Persons. The Divine Essence as It is in Itself is the Father begetting, is the Son being begotten, and is the Holy Ghost proceeding from the Father and the Son. If those three Persons were not seen, the Divine Essence would not be seen as It is in Itself.

As regards the vision of things in God which are outside God and not God, the exaltation of the understanding through the supernatural illumination which is called the light of glory, avails to a perfect understanding and penetration of such things and truths as far as it becomes those who behold intuitively the infinite Divine Essence, and so far as the state of each demands it. All, while differing one from another, like the stars in their diverse glories, are nevertheless blessed in this, that they have attained to their Last End.

All the mysteries and truths of revelation, the whole economy of the supernatural order, and whatever belongs to the object of faith now will then be the object of intuition and understanding without a veil. To faith in these things, as to a beginning, will succeed the vision of them, as its perfection. Those things of faith which are outside God belong to the *secondary* object of vision—as the truths of faith which have been immediately revealed to us concerning God Himself belong to the *primary* or principal object of beatific vision. The Incarnation of the Word, the way in which God is truly Man, the exaltation of our nature in the Word, the redemption of the human race through the

Blood of the Immaculate Lamb, the Church as the mystical Body of Christ, founded by Him, and nourished and fostered by Him as she is His Spouse, and perpetually preserved, governed, assisted, and directed by the Father, Son, and Holy Ghost, the gifts of grace, the sacraments, and the virtue of the sacraments derived to them from God the Sanctifier and from the merits of Jesus Christ, the Sacrifice and Sacrament of the Eucharist—all these, and other mysteries revealed to us in the Word of God for our belief, are patent in themselves and by spiritual vision without a veil to the Blessed. They will be as patent to us when in place of the light “now shining in a dark place,” the “day dawns, and the morning star arises in our hearts”.

The saints in their beatific vision behold God in Himself (although in manifold diverse degrees of intensity and clearness) as He is the *exemplary cause* of all things that are, or that can be a shadow or participation of Him “Who is”. They behold Him as He is the universal *efficient* and *preserving Cause* from which all existences necessarily depend, not only for their production, but for perseverance in their being, as the light of the sun depends from the sun. They behold Him also as He is the *final Cause* towards which all things are of necessity and of their nature ordained; for “from Him and through Him and in Him are all things”.

The Blessed behold the whole of the created universe, its magnitude, order, and beauty, and the species and essences of things, so far as is necessary for their perfectly beholding in the whole universe the glory of God, or for their seeing shining forth in the things which are made the essence, power, goodness, wisdom, and beauty of God, the exemplary, efficient, preserving, and final Cause of all things. They see also in the Divine Essence the divine ideas in accordance with which all these things were made.

All the Blessed, both angels and human souls, belong to

the heavenly hierarchy, and each of them in his own degree. They are all of them citizens of the Heavenly Jerusalem, which is our mother. All in their manifold variety are members of the Church which, in its threefold division, as triumphant, as being purified, and as militant, is that *Communion of Saints* in which we profess our belief. Of the Church still militant here on earth it is written: "You have come to the Mount Sion, and to the City of the Living God, the Heavenly Jerusalem, and to a company of many thousands of angels, and to the Church of the First-born who are written in heaven, and to God the Judge of all, and to the spirits of the just made perfect; and you are no more strangers and foreigners, but you are fellow-citizens with the saints, and the domestics of God". Each one of the Blessed has therefore, according to the different state and degree in which he is established in the kingdom of heaven, a differently ordered place in the Communion of Saints and different relations towards the whole Church. The perfection of consummated spirits demands that each one of them should, in a manner becoming the light of glory, intellectually see all things which belong to his own state. Every one of them, therefore, beholds, in the first place, the whole of the Heavenly Jerusalem, all the orders of men and of angels, their number, their merits, their dignity, and their glory. It is meet that they should have knowledge of their city and their Father's house, of their brethren and their fellow-citizens. But as to what is being transacted in the Church, whether in Purgatory or on earth, and as to what is occurring in the human race, especially as regards the supernatural order of grace, each one has knowledge of those things which belong to his ministries, in accordance with the various states and orders in which each one is established in the heavenly hierarchy and Communion of Saints. Hence the worship and supplications directed to the saints are known to them not only by special revelation of God, but

by a knowledge which it becomes them to have, and which is connected with the perfection of their state in the Communion of Saints.

The souls of the Blessed which have passed from their pilgrimage here on earth to their home in heaven do not lose their knowledge of human affairs, or their relations with human beings. That only which was imperfect is done away, and is raised to the level of the perfect. As their dead bodies in their graves have an ordination towards their future life and glory in heaven, so much more do the souls living in glory retain their special relations to human affairs, and that with a perfection which becomes the perfection of their charity towards God and towards men to be sanctified and saved by God. Each one has therefore, in accordance with his individual position and state, not only knowledge of human persons and affairs, but a special care of them.

6.

But notwithstanding all the clearness and perception of intuitive vision, it nevertheless remains true that God is *incomprehensible* to every created understanding whatsoever, and whatever the height may be to which it is supernaturally raised.

The Beatific Vision admits of an indefinite number of degrees, so that always a more perfect and a yet more perfect degree remains possible—even as it has actually its diverse degrees of perfection corresponding to the diverse degrees of charity in the Blessed individually. God, the infinite object of vision, is infinitely knowable, and that vision of God is the more perfect by which He, the infinite object of vision, is more intensely and perfectly seen. The highest degree of vision, or a degree beyond which a higher is not possible, is impossible to the creature. The highest vision is infinite as the object of vision is infinite, and as such is infinitely knowable. Such vision is proper to God

alone. It is as incommunicable to the creature as is the Divine Essence Itself.

The vision, which *adequately* corresponds to the knowableness of the object, is what is properly and in the strict sense called *comprehensive vision*. Incomprehensibility is a real divine attribute, and it follows from the infinity of God. He, the infinitely knowable, cannot be known as far as He is knowable by any finite understanding. He can be so known only by an infinite understanding, and so by His own divine understanding alone. When *comprehension of God*, then, is denied as impossible to the creature, we mean by comprehension such an adequate knowledge of God as is commensurate with the infinite knowableness of God, or which, in other words, exhausts that knowableness.

7.

There is a human soul which sees God more perfectly and with greater clearness of intuitive vision than does any other human soul, or any other created intelligence. It is the Soul of Its Creator, and yet It remains a created Soul. It was assumed by, It is possessed by, and belongs to, and subsists in an uncreated, an infinite, a Divine Person. Yet It remains and It must ever remain as finite as is the finite Body which It quickens. The eye of that glorious Body, endowed with the choicest gifts of the Resurrection, and raised not above the level of the material, but to the summit of that perfection of which the material is capable, and which is compatible with the living reality of material being, can never behold the invisible God, and gaze on the unveiled face of Him Who is a Spirit.

So also is it with the Soul which informs that Body and gives It human life, and which, together with that Body, and both subsisting in that Divine Person Who is the Son of God, constitutes that Son of Man, that Son of Mary, the Man Jesus Christ, Whom men and angels and Mary, their

created Empress, alike adore as they adore His Divine Majesty. That Soul, while It sees Him Who is invisible, and beholds Him by intuitive immediate vision, face to face and without a veil, is nevertheless incapable of comprehending the Incomprehensible. It is as incapable as is the least and lowest creature that exists within the realm of God.

In the land of the living, as in the dark valley of the shadow of death, amid the blinding brightness of the Beatific Vision, as in the lowest deeps of the abasement which He fathomed, the One Mediator of God and men, the Man Jesus Christ remains what He became, "in all things like unto His brethren". As our Elder Brother, the First-born in the human family of God, He remains ever subject to our common Father, "that God may be all in all".

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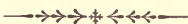
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